A TREATISE CONCERNING THE CHVRCH.

WHERIN

It is ſhewed, by the Signes, Offices, and Properties therof, that the Church of Rome (and conſequently ſuch particuler Churches as liue in her Communion) is the only true Church of CHRIST.

WRITTEN

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The third Part of the ſecond Controuerſy.

Permiſſu Superiorum, M. DC. XIV.

THE FIRST CHAPTER.

Of the false and true Signes, or Markes of the Church in generall.

HAVING in the precedent Cõtrouersyes declared, that Christ and all that good is, can only be found in the true Church, and that out of it there is nothing but euerlasting damnation: now it remayneth that we enquire which is that true Church; where it may be found, and how it is described and set forth in holy Scripture; for all the sectes of heresies go about to challenge her vnto themselues, yea euen those who otherwise haue a very bad conceyt and opinion of her. For they see very well that out of her they can expect or hope for no saluation. But to the end we may

not erre in matter of so great moment, we will seeke out the true Markes and Signes, whereby the true Church may be certainly knowne and discerned from euery false and counterfait Church.

Calu. l. 4. Inst. c. 7. sect. 9. & 10. Bezain sua confess. c. 5. Artic. 7. Centuriatores Luther. 1. Centur. l. 1. c. 4. & l. 2. cap: 4.

2. Our Aduersaries doe commonly set downe two signes or markes of the true Church, to wit, *the sincere preaching of the word of God, and the lawfull administration of the Sacraments.* *Beza* addeth a third signe to wit, *the Ecclesiasticall discipline practised agreable to the word of God.* The *Lutherans* annexed vnto these a fourth signe, to wit, *an Obedience towards ministers.* Of this fourth signe we will speake a little after, for it is reduced to the vnity of the Church. But the three signes set downe by the *Caluinists* are altogeather foolish and friuolous, the which we proue thus.

S. Aug. Tom. 3. l. 2 de doctrina Christiana cap. 1. & 3. Calu. l. 4. Inst. cap. 17. sect. 11.

3. First by the very nature of a signe: For euery signe of it owne nature is a sensible thing, as all teach, following therein *S. Augustine*; and our Aduersaries confesse this to be true when they treat of the Sacraments: Yea *Caluin* writeth, that this was alwaies as it were a matter of faith in the Church. And so do all teach now who are of vnderstanding. Truly none will say, that which

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is only beleiued in the Sacrament, is a signe, but that which is seene. But these signes of the Church prescribed by our Aduersaries can neyther be seen nor perceyued by any sense. Yea not euen by our vnderstanding, vnlesse it be illuminated by faith. For by faith only are they perceyued: because none can know which is the sincere preaching, lawfull administration of the Sacraments or Ecclesiasticall discipline prescribed by Christ, but by faith: wherfore they who say that these are the signes and markes of the Church do not indeed know what they say; euen as if one should affirme, that in the Sacrament of baptisme the ablution and the wordes are not signes, but the effect of baptisme which is not seene, which euery man seeth how absurd it is.

4. The second reason. Euery signe of any thing must be more manifest and better knowne then the thing it selfe whose signe it is, because it is put for that end that it may be a signe or token wherby that other thing may be known, but these signes of the Church alleadged by our Aduersaries, are more obscure and vncertaine then the Church it self. For the Church is at the least ofrentymes visible as they themselues confesse, but these

their ſignes be neuer viſible but alwaies inuiſible, for they can only be knowne by faith, as we haue already declared, but that which is by faith beleiued is neceſſarily
Heb. 11. v. 1. obſcure, becauſe faith as witneſſeth the Apoſtle, *is the argument of things not appearing*, & hence it is, that all ſectes do bragge and boaſt that they haue theſe ſignes, becauſe indeed they cânot be clearly ſeene of any.

5. The third reaſon, our Aduerſaries do alledge in vayne theſe ſignes, for therfore do we enquire for ſignes and Markes of the Church that they which are ignorant of her, may therby come to know her, for they who already know any thing do not need any ſignes, as for example, he who already knoweth very well this Citty needeth no markes or ſigne therof wherby he may know it. But he ſtãdeth in need of ſignes who neuer ſaw this Citty. So in like manner they who are out of the Church and know her not, do moſt of all need ſome ſignes and markes wherby to know her, but theſe which our Aduerſaries aſſigne, can be knowne by none but by thoſe who are already within the Church and know her very well, hauing the true faith and beliefe therof, but they cannot be vnderſtood by thoſe who know not the true

true Church, to the end they may seeke and fynd her, becauſe they are only perceyued and knowne by faith, they are therfore alleadged in vaine by our Aduerſaries.

6. But neyther can theſe ſignes be knowne of all thoſe who are in the Church, but only of the more learned in the Church. For euery one of the common people cannot diſcerne which is the *ſincere preaching of the word of God, or the lawfull adminiſtration of the Sacraments*, and *the Eccleſiaſticall diſcipline* preſcribed by the word of God, for it is neceſſary that he who knoweth all theſe things well, ſhould alſo vnderſtand almoſt all the holy Scripture. Moreouer there is as yet a very great controuerſy among our Aduerſaries themſelues concerning theſe three ſignes, whiles that ſome of them doe contend, & ſtriue, that this is the ſincere preaching of the word of God, others that ſome doe ſay that this is the lawfull adminiſtration of the Sacraments, others that ſome doe ſay, this is the diſcipline preſcribed by the word of God, others aſſigne another quite different from this.

7. But our Aduerſaries do in very truth confound the offices of the Church with the ſignes therof. For to preach ſincerely

cerely, to administer the Sacraments lawfully, and to appoint the discipline of the Church rightly, are the offices of the Church, as we haue declared before, and not the signes therof: these signes therfore being reiected which our Aduersaries do assigne, it remayneth that we enquire out the true signes of the Church.

Supra c.x. huius con. §.9.& seq.

8. But this is first to be presupposed as it were the ground of all that we are to speake of this matter. That euen naturall reason it selfe doth clearly demõstrat, that there is some true Church of God heere vpon earth. For this is one of those first principles of fayth, which are as euidently proued by naturall reason as that there is a God. Wherfore the Apostle placeth these two, amõgst the first grounds of our faith: *he that commeth to God*, saith he *must beleiue that he is, & is a rewarder to thẽ that seeke him*. But they which so seeke after God, that they may be rewarded by him, are without all doubt in the true Church.

Ad Hebr. v.6.

9. Moreouer naturall reason it selfe doth euidẽtly teachvs, that it is an absurd thing to thinke that there is no way left by God, for men to obteine their eternall saluation, seeing that this is quite opposite to the prouidẽce of God, & to his infinite goodnesse: but there is no other way besides

sids the Church as we haue declared before; but becauſe there are ſo many & ſo diuers opiniõs of men cõcerning this ſo neceſſary a way to ſaluatiõ, there are alſo certaine ſignes & markes thereof ſet downe, that we may the better vnderſtand which is indeed the certaine and moſt true way. *Cap. 2. huius controuerſiæ.*

10. Out of theſe which we haue now ſaid, followeth firſt, that that which we haue inſinuated before is moſt true, to wit, that it is more certaine & euidẽt that there is the holy Scripture, ſeeing that it is manifeſt by naturall reaſon that there muſt needs be ſome Church of God heere vpon earth, the which is not ſo euident of the holy Scriptures. *Suprac. 4. huius controu. §. 5. in fine.*

11. The ſecond thing which enſueth is, that to theſe ſignes of the true Church theſe two cõditions are altogeather neceſſary. The firſt is, that they muſt be ſuch as that they may not only be perceiued by fayth, and our vnderſtanding, but euen by ſenſe it ſelfe, for otherwiſe they cannot be true ſignes, as we haue already proued. The other is, that they be knowne and manifeſt to all men, euen vnto *Infidells*, ſeeing that otherwiſe they cannot help them, or conuince and bring them to the true Church. *Iſai. 3. 5.* For the Church of *Chriſt*, as the Prophet te- *v. 8.*

Bellarm. per totum l. 4. de Eccles. militãte. Bozius in duobus volum. de signis Eccleſiæ. Coccius Tom. 1. per totum, l. 8.

ſtifieth, is a *direct way, ſo that ſooles*, that is to ſay Infidells, *cannot erre by it*.

12. Of theſe ſignes of the true Church *Bellarmine*, *Coccius*, and *Thomas Bozius Eugubinus* diſcourſe at large, who hath gathered twenty fower ſignes in all of the true Church, all which he manifeſtly proueth to agree to the Roman Church, out of theſe Authors more ſignes may be required.

13. But we regarding our intended breuity, will only alledge fower, which are ſet downe in the *Nicene* and *Conſtantinopolitan* Creed, that is to ſay, that this true Church is *One*, *Holy*, *Catholike*, and *Apoſtolicall*. For theſe fower ſignes are ſo certayne that they cannot be reiected euen by our Aduerſaries. Firſt becauſe they are expreſſely ſet downe in holy Scripture, as we wil ſhew in the next Chapter. Moreouer our Aduerſaries do profeſſe that they admit and receiue three Creeds to wit, the Apoſtles *Creed*, the *Niceene*, and that of *S. Athanaſius*. But in that which we call the *Nicen* Creed, theſe fower ſignes of the Church are expreſſely ſet downe, wherof we will now ſpeake more particulerly.

Rupell. Coſeſſ. Artic. 5. *in fine*.

CHAP.

CHAP. II.

That the true Church of Christ is One, Holy, Catholike and Apostolicall .

S. *Augustine* very well admonisheth vs, that when we dispute against heretikes which doe admit the holy Scriptures, we should proue the true Church of Christ & the signes thereof out of the sayd holy writ. For as the same holy Father noteth in another place, the Prophets had spoken more obscurely of *Christ* then they did of the Church, because by their Prophetical spirit they did see that there would arise greater strife & debate about the Church thē of Christ himselfe. We will therfore heere proue these fower signes of the Church . First out of the Scriptures, and secondly by naturall reasons, seeing that these signes must be such as may conuince those which do not admit the Scriptures, as we haue declared in the precedent Chapter.

S. Augustin. Tom. 7. de vnit. Eccles. cap. 3.

S. Augustin. Tom. 8. cō. 2. in Psal. 30. super ea verba v. 12. qui videbant me foras fugerunt à me.

2. The first signe of the true Church of Christ is *Vnity* . For there is a threefold vnity, necessarily preached in the Church of

of Christ. The *first* is, of all the members with Christ, which is the supreme head of the Church, the which is effected by fayth; wherefore it necessarily followeth, that there must be but one fayth of all the members of the Church. *One Lord and God*, saith the Apostle, *and one faith*, and againe, vntill we all meete in the vnity of fayth.

Ephes. 4. v. 5. *Ephes. 4. v. 13.*

3. The *second Vnity* is of all the members among themselues: for as he who dissolueth the first vnity is an heretike: so he, which violateth this is a schismatike, wherefore Christ sayth: *in this all men shall know that you are my disciples, if you haue loue on to another.* And the Apostle. *That there might be no schisme in the body but the members togeather might be carefull one for another.* Finally, *God is not the God of dissention, but of peace: as also in all the Churches of the Saynts I teach*, sayth the same Apostle.

Ioan. 13. v. 35. *1. Corinth. 11. v. 25.* *1. Corinth. 14. v. 33.*

4. The third vnity is betwixt the faythfull people and their Pastours by obedience, the which whosoeuer dissolue are also to be accounted schismatikes: of this the same Apostle writteth thus: *Obey your Prelats & be subiect to them*, & this is that fourth marke of the Church assigned by the Lutheranes, as we haue sayd in the precedent Chapter the second §.

Hebr. vlt. v. 17. *Cap. præcedent. §. 2.*

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5. This threefold vnity is very sensible, the which may easily be perceiued euen by any *Infidell*. For the disagreement of doctrine concerning matters of fayth may easily be heard, the dissentions of the people among themselues or with their Pastours may manifestly be perceiued.

6. Finally euen naturall reason it selfe proueth this to be one of the most certaine signes of the true Church. For God cannot teach contrary and opposit doctrine, because he then should be a *lyar*, which according to the Apostle *is impossible*. In like manner naturall reason sheweth that God, which is goodnesse it selfe cannot be the author of schismes, and dissentions, but of concord, peace and vnity. *Hebr. 6. 18.*

7. The second signe is *Holinesse*: the holy Scripture is full of testimonies and authorities whereby this signe is most euidently proued and declared. For *S. Paul* in the beginning of almost all his Epistles calleth the Churches vnto whom he writeth, *Holy*, as is to be seene in the beginning of the Epistles to the *Romanes*, to the *Corinthians*, to the *Ephesians*, to the *Philippians*, and to the *Colossians*, and *S. Peter* called the true Church, *an holy Nation*. So also *Christ* *1. Petr. 2. 9.*

Ioan. 17. v. 19. Chriſt himſelfe ſayth. *For them I doe ſanctifie my ſelfe, that they alſo may be ſanctifyed in truth.* 1. Petr. 1. v. 16. Laſtly that ſentence is often repeated in the holy Scripture the which S. *Peter* citeth alſo out of the old teſtament, *be yee holy, becauſe I am holy.*

8. The ſigne alſo is viſible vnto all, firſt becauſe this ſanctity is to be ſeene Matt. 5. v. 16. by good workes, *that they may ſee*, ſaith Chriſt, *your good workes, and may glorifie your Father which is in heauen.* Secondly this ſanctity may be ſeene by their pious and holy doctrine. For it is neceſſary that the true doctrine of God, be holy, ſound and irreprehenſible. Thirdly, this ſanctity is ſeene by the miracles, wherby God Marc. vlt. v. 17. himſelfe teſtifieth and confirmeth the ſanctity of his Church. And *them that beliene*, ſaith Chriſt, *theſe ſignes ſhall follow: in my name they ſhall caſt out Diuells.*

9. This ſigne alſo of *Sanctity* is euident to all euen by naturall reaſon. *For a* Matt 7. v. 18. *good tree bringeth forth good fruit.* And contrariwiſe *a bad tree bringeth forth ill fruite.* Moreouer wicked doctrine which is eyther againſt the Law of Nature or good manners cannot be of God: of the other ſide the doctrine which is agreable to the Law of nature and good manners is of God. Finally true miracles do conuince

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that there is the true Church of Christ where such miracles are done, seing that true miracles can only be done by the power of God, for euen as God alone hath made and ordayned all thinges: so God only can change at his pleasure the Natures of thinges and the naturall order therof, according to that saying of the Prophet *Dauid, Blessed be our Lord God of Israell*, who can only worke miracles. But God who is goodnesse it selfe cannot testify or approue any false doctrine by miracles. *Psalm. 71. v. 18.*

10. The third signe of the true Church is, that it is Catholike, or Vniuersall, and that two waies. First because it continueth alwaies as we haue proued already. Secondly it is also Catholike or vniuersall, because since the comming of Christ it is dilated and propagated ouer all the whole world. *Supra c. 3. huius Con. trouers. S. Aug. Tom. 7. per totum lib. de vnitate Eccles.*

11. *S. Augustine* vseth this argument most of all against the *Donatists* to shew the true Church. For first God promised *Abraham*, that all Nations should be blessed in his seed, and afterward he confirmed the same with an Oath. So God the Father said vnto Christ: *Aske of me, and I will giue thee Nations for thy inheritance & the limites of the earth for thy possession*. Many such like *Genes. 12. v. 3. Genes. 22. v. 8. Psal. 2. v. 8. Psal. 71. v. 8. & 11. Act. 1. v. 8. Rom. 10. v. 18. Colos. 1. v. 6.*

places

places are in the Psalmes, and in the new Testament.

12. And this signe is also visible, because that which is euery where, and at all tymes, may be seene of all men, when it is a thing that can be seene as this is.

13. Moreouer this signe is very certaine euen by the light of nature. For naturall reason teacheth vs, that the prouidence of God extendeth it selfe very carefully ouer all those which are his: and that falsity cannot alwaies continue but must needes be ouercome by truth, and that God is of greater power and able to do more then the Diuell. Yea the beginning and progresse of all false religions as *Bellarmine* well noteth, are certainly knowne. Finally the worke and counsell of men, but not of God is quickely dissolued, as *Gamaliel* saith in *S. Luke*.

Bellarm. l. 4. de Eccles. milit. c. 5. & 6. Act. 5. v. 38. & 39.

14. The fourth signe of the true Church of Christ is, that it is Apostolicall, to wit, founded by the Apostles of Christ: and that she hath continued euer since their tyme till these our dayes by a continuall succession. For this signe as also the former is the proper marke of the Church of the new Testament, for of it is all our Controuersie. But that the

Church

Church of Christ was founded by the Apostles, appeareth euidently by those wordes of *S. Paul: built vpon the foundation of the Apostles and Prophets*. And we haue already proued the continuall succession of the Church by many testimonyes of Scripture. The same also the Prophets do testify in many places. *Ephes. 2. v. 20. Cap. 3. 4. & 8. huius controu. Isaiæ 59. v. vlt. Ierem. 33. v. 17. & 18.*

15. Moreouer seeing that there are as the Apostle sayth, alwayes *Pastors* and *Doctors* in the Church, without whom she cannot consist and continue, as our Aduersaries confesse, it necessarily followeth as we haue declared before, that there hath alwaies beene a continuall succession of these Pastors and Doctors in the true Church of God.

16. But that which many do say is both foolish and friuolous, to wit that there hath beene alwayes a continuall succession of *doctrine* in the Church, but not of *persons*. For seeing that true doctrine must needes proceed from some persons, and those of men (for not Angells but men doe teach now adayes) if the true doctrine continueth, it is also necessary that the men which teach this doctrine continue still, and such also as are lawfully called to this office, as we haue proued before. *Suprac. 8. huius controuersiæ.*

17. This continuall succession is also a visible signe, because in some parts or persones thereof it may be seene at all tymes, as successiue and transistory things are wont to be seene: for in this manner only can a riuer for example sake & tyme it selfe be seene.

18. Finally this signe is also certaine and euidently well knowne among the *Infidells*: for vnlesse this succession be continuall the true Church of God shall altogeather perish and decay, all honor & worship of the true God wilbe ouerthrowne, and there will remayne no way for men to their eternall saluation. But of the other side where there is a cõtinuall succession, and a neuer interrupted continuance of the same Religion, there appeareth sufficiently a great prouidence and a singular assistance of Almighty God towards men.

19. Furthermore that which we haue hitherto sayd of these fower signes might suffice, but that the pertinacy and inconstancy of our Aduersaries is so very admirable and great. For albeit in one place they acknowledge themselues to receiue the *Nicen Creed* wherein these fower signes of the Church are expressly conteined, yet notwithstanding elswhere when they

Rupell. cõfess Art. 5. in fine.

they see themselues manifestly conuinced by these signes of perfidious dealing, they do vtterly reiect thē. For *Beza* in his booke of the true & visible signes of true Catholike Church (wherin notwithstanding he goeth about nothing els but to establish those his inuisible markes of the Church) albeit he affirmeth that his followers doe acknowledge all those *Creedes* which haue beene alwayes approued by the common consent of the whole Church, to wit that of the *Apostles*, the *Nicene*, that of S. *Athanasius*, the *Constantinopolitane*, and the *Calcedon*, yet for all this he impugneth these markes of the Church, of which he knoweth that he and his are altogether destitute, and especially the fourth which is deduced from the *Apostolicall succession*.

Extat his liber in 3. volum. Tract. Theol. Bezæ Tract. 6.

Habentur hæc p. 138. sub finem edit. Geneu. An. 1582.

20. He therefore obiecteth these signes that they are not proper vnto the Church *quarto modo*, as *Porphyrius*, and other *Logicians* define *proprium quarto modo*, because they doe not agree to the true Church only. For vnity and succession may also be found amongst wicked men as appeareth by the *Iewes* and *Mahomets*. But these are easily answered. For these signes are not alledged as properties *quarto modo*, as *Beza* thinketh, but rather as it were accidents by the collection, wherof

Ita Beza p. 137. in principio vbi supra.

Porph. c. de specie in fine. *Individua* are distinguished one from another, as the same *Porphyrius* teacheth: for those accidents, whereby *Individua* are distinguished may be found separated one from another in diuers substances, but not all gathered together in one.

21. Wherfore seeing that the Church is one, singular, and indiuisible, we must not only alledge the properties thereof, but also other signes, as it were qualities and accidents, whereby this true Church may be distinguished from all others. For albeit some one or other of these signes may be found in some other things, yet they cannot all fower together be found any where, but in the true Church.

22. Therefore any one of these signes considered by it selfe separateth the true Church from the false, as for example, the vnity of doctrine, and continuall succession doth separate and distinguish her from any heretical Church: but all these signes or markes ioyned and vnited together do distinguish the Church of *Christ* altogether from euery false Church: and this is sufficient that they may be almost true signes in their kind.

Supra c. 1. huius controuers.

23. We surely haue already in the beginning of the precedent controuersy spoken

ſpoken of the true properties of the Church, to wit, whē we declared that ſhe is the *ſpouſe*, *body*, *Kingdome*, *inheritance*, *and citty of Chriſt*, for theſe are *propria quarto modo*, and in this manner they all, alwayes, and only agree to the true Church of Chriſt.

24. Moreouer ſeeing that theſe properties are ſo inuiſible, as that they cannot be perceyued by any ſenſe, but only by faith, they are not ſufficient to conuince Infidels, Heretikes, and others which want true fayth: and for this cauſe other viſible ſignes are alſo neceſſary which may be perceyued by all, as alſo conuince them, of which ſort are theſe foure ſignes which we haue now alledged.

25. That in the meane tyme we may omit, that the late and new vpſtart Churches of our Aduerſaries are ſo much worſe then the Churches of Iewes and Infidels, becauſe ſometymes in theſe ſome one or other of the aforeſayd ſignes may be found. But in our Aduerſaries Church as we will ſhew herafter, not one of them can be found. *Infra cap. 22. huius Controu.*

CHAP. III.

That the Roman Church only is the true Church of Chriſt, is proued by the properties of the true Church.

HITHERTO we haue deſcribed out of holy Scripture the true Church of Chriſt, and that by the properties, offices, and peculiar ſignes thereof. Now it remaineth that we by the ſame enquire and examine in what parte or place of the world this true Church of Chriſt may be found, the which will eaſily be done, if we declare that all theſe propertyes, offices, and ſignes muſt needes agree to ſome one. We therefore do affirme that all the offices, properties, and ſignes of the true Church do only agree to the Roman Church.

2. It is heere notwithſtanding to be conſidered, leaſt ſome perchance by the ambiguity or equiuocation of the word be deceyued, that we doe not vnderſtand by the Roman Church, that which

which is only at Rome, as our Aduerſaries go about to perſwade the ignorant, but plainly euery Church which agreeth in the vnity of the ſame faith with the Roman, and which obeyeth the Biſhop of Rome, wherſoeuer that Church be, whether at Rome, or elswhere, yea euen the furttheſt part of the Indyes. Moreouer that this Roman Church thus vnderſtood is the only true Church of Chriſt, and conſequently that out of her we cannot hope for eternall ſaluation (ſeing that out of the true Church as we haue ſufficiently declared before, we cannot be ſaued) we will euidently demonſtrate by all the properties, offices, and ſignes before alledged of the true Church. And firſt we will ſpeake of the properties, to wit, of thoſe which agree vnto her, *quarto modo*. For all theſe do very well agree to the Roman Church and to no other. The which we declare in this manner. *Cap. 1. huius Controuerſ.*

3. Firſt the Roman Church is the eſpouſe of Chriſt. For that ſhe was betrothed and deſpouſed vnto Chriſt by true faith, thoſe wordes of the holy Scripture do plainly teſtify: *Your faith*, ſaith the Apoſtle writing to the Romans, *is renowned in the whole world*. And a little after *S. Paul* *Rom. 1. v. 8*

profeſſeth himſelfe to agree in the vnity of faith with the Roman Church, that is to profeſſe the Roman Faith, and not that of *VVittemberge*, as *Luther*, or that of *Geneua*, as *Caluin* did. Wherfore with good right we profeſſe our ſelues not only to be the children of the Catholike, but alſo of the Catholike Roman Church, and faith, the which *S. Paul* alſo manifeſtly profeſſeth himſelfe to be.

4. But our Aduerſaries obiect, that the Church of Rome in the Apoſtles tyme had the true faith, but afterward ſhe forſooke and loſt it. So in tymes paſt thoſe Heretikes which were called *Donatiſts*, when they were vrged by the arguments of Catholikes, were wont to ſay, that indeed the Church of Rome was famous ouer all the world in the Apoſtles tyme, but in their tyme ſhe periſhed in all the other partes of the world and remayned only among the *Donatiſts* in *Africke*, whome *S. Auguſtine* refuteth very well, and we imitating him herein will vſe this kind of argument: That the faith of the Roman Church was once the true and ſincere faith, the holy Scripture doth expreſly teſtify: but that the ſame Church afterward forſooke or loſt her former faith, is no where extant in holy

S. Aug. Tom. 7. de vnitate Eccleſiæ cap. 12.

holy writ: therefore we muſt not beleiue that which is ſo expreſly againſt the Scripture.

5. And this argument indeed vrgeth much more our Aduerſaries then the *Donatiſts*, ſeing that they teach that we muſt beleiue nothing which is not expreſly in Scripture, but this is no where to be found expreſſely therin, to wit, that the Roman Church forſooke or loſt her faith which ſhe had receyued from the Apoſtles. And truly there can be no greater ſigne of the want of learning and iudgement then to think that, that Church forſooke and loſt her fayth, whoſe faith euen the expreſſe word of God doth ſo greatly commend vnto vs, vnleſſe this her forſaking and looſing of her former true faith can be proued out of the ſame word of God.

6. Our Aduerſaries indeed ſay, that they will proue it in ſome particuler pointes of faith, but they will neuer be able to performe their promiſe, as in euery particuler Controuerſy will appeare.

7. Moreouer God promiſeth to this eſpouſe of Chriſt, by the Prophet *Iſay*, the which he alſo confirmed with an Oath, that ſhe ſhould be inueſted and adorned with

with diuers Nations and people. For ſo ſpeaketh God to the Church: *Lyft vp thy eyes and looke round about thee, and ſee, all theſe are gathered togeather, they are come vnto thee. As I liue, ſaith our Lord, thou ſhalt be inueſted with all theſe, as with an ornament, & thou ſhalt cōpaſſe them about vnto thy ſelfe as a ſpouſe.* So the Roman Church hath alwaies had and ſtill hath many Nations and people ſubiect vnto her, wherwith ſhe is inueſted and adorned, the which euen our Aduerſaries cannot deny.

Iſaiæ 49. v. 18.

8. Secondly the Church is the viſible and myſticall body of Chriſt, but in the Roman Church there hath alwaies byn, and now alſo there is the viſible body of Chriſt conſiſting of diuers members and ſtates: as alſo of Doctours and Paſtors, wherof *S. Paul* ſpeaketh writing to the *Epheſians* and *Corinthians*,

9. Thirdly the Church is the Kingdome of *Chriſt*, but in the Romane Church there hath alwayes & now alſo there is the viſible Kingdome of *Chriſt*, & that ſuch an one as the Prophet *Iſay* deſcribeth when he ſayth, that *Kings and Queenes ſhalbe thy nourſes*. For there hath euer beene ſince the conuerſion of Nations, many Kinges and Monarkes who haue agreed in vnity of fayth, with the Ro-

Epheſ. 4. v. 11. & 22. 1. Cor. 22. v. 22.

Iſaiæ 49. v. 23.

Romane Church, and haue acknowledged alwayes the Bishop of *Rome* to be the *chiefe head* and *Pastor* of all the whole militant Church, as may appeare by that which *Coccius* hath set downe in his *Catalogue* to this purpose. *Coccius Tom. 1. l. 7. Art. 8.*

10. Furthermore the *Prophet Ieremy* thus describeth the future Kingdome of Christ. *This sayth our Lord, If my couenant can be broken and made voide with the day, and my couenant with the night, soe that there be neyther day nor night in their due tymes; then my couenant can be broken with my seruant Dauid that there shall not be a sonne of his raigning in his throne, and the Leuits and Priests my ministers: as the starres of the heauens cannot be numbred, nor the sands of the sea measured; so will I multiply the seede of my seruant Dauid, and the Leuits my Ministers.* Thus sayth God by his Prophet of the Kingdome of *Christ* his sonne, and of the *Leuits*, and Priests ministring vnto our Lord, and of the infinit number of them, which is manifest to haue byne fullfilled hitherto in the Roman Church. *Ierem. 33. v. 20. 21. & 22.*

11. Fourthly, the Church is the *Inheritance* of *Christ*, to wit that which according to the oracles of the *Prophets* extendeth her self to the very *bouds and limits of the whole earth*, which is in the *eyes of all Nations*, the which *all the corners of the earth shall see*, & *Psal. 2. v. 8 Psal. 71 v. 8. Isaiæ 52. v. 10.*

lastly

Macab. 1, v. 12.

laſtly which is *extẽded from the eaſt to the weſt.* But in the Roman Church there hath alwayes byn ſuch an inheritaunce of *Chriſt.*

12. Hereupon are thoſe famous words of *S. Leo* to the Citty of *Rome*: *Theſe are they who haue exalted thee to this glory, that being a holy Nation, a choſen people, a prieſtly & and princely Citty, by the holy ſeate of S. Peter made the heade of the world, ſhould haue a more large command by the meanes of diuine Religion, then euer thou hadſt by forraine domination. For albeit thou being famous, renowned for many victories haſt extended the limits of thy Empyre both by ſea and land, yet notwithſtanding it is leſſe which thy warlike labour hath ſubdued, then that which the Religion of Chriſt hath made ſubiect vnto thee.* Hitherto *S. Leo.*

S. Leo Serm 2. in natal. Apoſt. Petri & Pauli.

13. Moreouer *S. Proſper* the great glory of *Aquitania*, and dearly beloued friend of *S. Auguſtine*, and who defended egregiouſly his doctrine againſt the *Pelagians*, in a certayne booke written in verſe againſt the ſame *Pelagians*, ſpeaking of their hereſies writeth thus:

VVhen this infectious peſtilence aroſe,
Rome Peters ſeate firſt gaue it deadly blowes,
VVhich made the heade of paſtorall dignity,
VVhereto the whole world ſhould obedient be,
Houlde more, now ſubiect by Religions law,
then her fierce armies erſt could keep in awe.

S. Proſper in libro de Ingratis contra Pelagian. c. 2.

Thus

Thus wrote he a 1200. yeares agoe.

14. But in this our age the fayth of the *Romane* Church is propagated, and preached in the moſt remote countries of the *Eaſt* and *VVeſt*. Yea euen vnto the *furtheſt parts* of the world, in ſo much that the children of the Church of *Rome* come often tymes from the *Eaſt* to the *VVeſt*, according to that of the Prophet *Malachy*: to wit, *frō the Eaſt Indies to the VVeſt*, and they cōpas the whole globe of the earth to the end they may preach the fayth of the Roman Church euery where. Wherefore the fayth of the *Roman* Church is preached & receiued in this our age in many & more remote places of the world, thē euer it was in the Apoſtles tyme, the which is moſt aſſuredly teſtifyed by the letters and bookes euen of them, who write what themſelues haue ſeene. *Malac. 1. 11.*

15. Fiftly, the Church is the *Citty* of *Chriſt* placed vpon a mountaine which cannot be hidden; ſo the Church of *Rome* hath alwayes byne viſible euer ſince the Apoſtles tyme: neither can it euer be hidden. By theſe it appeareth that all the true properties of the Church of *Chriſt* agree to the Church of Rome. *Matt. 5. 14.*

16. But that they cannot agree with any other it appeareth ſufficiētly by that

that our Aduersaries can no church assigne which can haue these properties. Wherfore it is necessary that they confesse the Church of *Rome* to be the true Church of *Christ*, or truly, which is most absurd, that Christ hath wanted and beene depriued of his *spouse* now for the space of a thousand yeares and more, as also to haue wanted his *body*, *Citty*, *Kingdome*, *and Inheritance*.

CHAP.

CHAP. IIII.

That the Church of Rome is the true Church of Christ, is proued by the offices of the true Church.

IN the precedent Chapter we haue proued, that the Romane Church is the true Church of Christ by the properties of the same: now it remayneth that we proue it by the peculiar offices and functions of the true Church: many reasõs may by deduced out of these, but we will briefly touch only the chiefest. *Supra c. 18. huius Controuers. § 3. & 5.*

2. The first reason is taken from those very signes which our Aduersaries assigne, that is to say, the true and sincere preaching of the word of God, and the lawfull administration of the Sacramẽts, which are indeed offices and not signes of the Church, as we haue sayd before; but whether they be signes or offices, by them it is euidently proued that the Romane Church and no other is the true Church of *Christ*. But for the space of a thousand yeares last past the Sacraments were noe where lawfully administred, nor the word

word of God sincerely preached, but in the Church of *Rome*. For our Aduersaries cannot name any Church, wherein these things haue beene done. Therefore eyther the *Romane* is the true Church or els Christ hath had no Church for the space of a thousand yeares and more.

Calu. l. 4. Inst. c. 2. sect. 11. & 12.

Beza & notis Eccles. p. 245. in fine iuxta Geneu. editionem anno 1582.

3. Neyther must our Aduersaries answere vs with *Caluin* and *Beza*, that their Church indeed remained in the Popedome (for they cannot find it any where els) yet halfe destroied and filthely corrupted and defaced with many errors. For heere we inquire after the true Church of *Christ*, and not such a prophane and filthy Church which *Caluin* describeth, wherein *Christ* as it were lyeth halfe dead and buried, the Ghospel ouerthrowne, & piety banished, the worship of God almost quite abolished, for such a Church is not indeed the true Church of Christ, but a denne of Diuells.

Calu. sect. 12. citat.

4. Moreouer they must not heere run to any inuisible Church altogeather vnknowen both to themselues and vs, the which our Aduersaries seeme to establish. For we haue sufficiently declared before that the true Church of Christ hath bene alwayes visible. Wherefore it is necessary they shew vs some other visible besides the

Supra c. 4. huius cont.

the Roman Church, wherin for a thousand yeares past the Gospell hath byn publikely preached in the same mãner they preach it now, and the Sacraments publikly administred as they are now, and that continually also without interruption: Or truely they must confesse that the *Roman* Church is the true Church of *Christ*. For in this the old and new testament hath alwayes byn publikly preached without any intermission, and all the Sacraments publikely administred, and that sincerely and lawfully according to the Doctrine of *Christ* and his *Apostles*, as we will hereafter declare in the Controuersyes concerning the Sacraments.

5. The *Lutherans*, that they might auoide this argument, fled to the Grecian Church, where they affirmed the true Church of Christ remayned. But they were presently reiected and condemned by them, as may be seene in the answere of *Ieremy* the Patriarch of *Constantinople* to the *Germanes* written in *Greeke* in the yeare 1576. Neyther do the *Grecians* disagree from the Roman Church in those pointes which are now adayes in Controuersy, but in that one article of faith wherin they affirme, that the holy Ghost doth only proceed from the Father, and

Vide etiã Suarez. tom. 3. in 3. part. Thomæ disp. 46. sect. 3. Stanislaũ Socolonio Polono ex Græco in Latinũ conuers.

Rupell. Confes. Art. 6. not the Sonne. The which error euen all our Aduersaries which follow *Luther* and *Caluin* do condemne aswell as we.

6. The which when the later *Sectaries* well perceaued, they were forced at length to fly to those Heretikes which were in tymes past condemned by the whole Church, amongst whome they seeke for their Church. VVhere we are to consider three thinges against the great boldnesse of these men.

7. The first is, that the true Church hath alwaies continued, as we haue declared before out of the Scriptures. But these men can neuer shew a continuall succession of Heretikes of what religion soeuer they were, but only an interrupted continuance, and that sometymes for a great space togeather. The which may easily be vnderstood by *Genebrard, Coccius*, and all other Ecclesiasticall writers of what religion soeuer they be.

Cap. 3. huius Contr. Geneb. in sua chron. Coccius Tom. 1. l. 8. Art. 2. Histor. Magdeb. Lutheran.

8. The second. Our Aduersaries cannot proue all their pointes out of any one ancient heretike, but they borrow one heresy condemned in tymes past of one, and another of some other, as *Lindanus*, and *Coccius* very well declare at large.

Lyndanus in suis tabulis. Coccius Tom. 2. lib. 8. Art. 3.

9. The third is, that our Aduersa-

ries

ries muſt needes confeſſe, that thoſe of whome they haue begged and borrowed their doctrine, did erre fouly in many pointes of faith, and therfore there could be no true Church among them. Yea euen thoſe ancient heretikes haue firmely and conſtantly belieued many points with vs, againſt our Aduerſaries, as *Doctor Sanders*, *Gabriel Pratcolus*, and *Coccius* do manifeſtly declare.

Sanderus lib 7. de viſibili Monarch. Eccl. Pratcolus in Elench. Hæret. Coccius Tom. 1. l. 8. Art. 3. & 4.

10. The ſecond reaſon. The office of the true Church is to bring forth children to God, that is to ſay, to conuert *Infidels* and *Gentills* from their Idolatry to the Catholike faith. This the Roman Church hath performed not only in the firſt fiue or ſix hundred yeares after *Chriſt*, as our Aduerſaries confeſſe, but in euery age afterward ſhe hath done the ſame. For ſince the ſixt hundred yeare all theſe Nations were conuerted to the faith of Chriſt by the children of the Roman Church, the *Germanes*, the *Francones*, *Bauarians*, *VVandalls*, *Bulgarians*, *Slauonians*, *Polonians*, *Danes*, *Morauians*, *Hungarians*, *Norwegians*, *Friſones*, *Normans*, *Sueuians*, *VViſigothes*, *Lituanias*, as not only Catholike writers do teſtify which *Baronius* alleadgeth, but euen our Aduerſaries alſo in their *Eccleſiaſticall hiſtories*. And in this our

Baronius Tom. 9. 10. 11. & 12 Magdeb. Cent. 7. 8. 9. 10. 11. 12. 13. Vbiqi cap. 2.

age how many haue byn conuerted from *Idolatry* to the faith of Christ in the *East* and *West Indies* by the preachers of the Roman Church only, none is ignorant.

Tertull. de præscript. aduers. Hæreticos c. 42.

11. This office of the Church in tymes past *Tertullian* obserued, *What shall I speake of the preaching and administration of the word of God, seing that this office and busines belongeth not vnto them* (he speaketh of heretikes) *who do not conuert Infidells, but ouerthrowe and peruert Christians?*

S. Aug. Tom. 8. l. 13. contra Faustum Manich. c. 11. Ierem. 7. v. 11.

12. And *S. Augustine* for the same cause saith, that Heretikes are compared to a *Partridge* by the Prophet *Ieremy*, where it is said, *That a Partridge nourisheth and gathereth togeather those which she hath not brought forth.* For *S. Augustine* affirmeth, that Heretikes go about to seduce and deceyue *Christians* whom they see borne againe to God by the Ghospelll of Christ.

Matt. 16. v. 18. S. Hilar. l. 7. de Trinit. circa principium.

13. The third reason. The proper office of the Church is to preuaile against all persecutors. *The gates of hell* (saith our Lord) *shall not preuaile against my Church*; hereupon saith *S. Hilary*, *This is the propertie of the Church, that she then preuaileth most when she is persecuted, then she is vnderstood when she is reprehended, then she getteth the victory when she is as it were forsaken.* But the Roman Church

hath

hath ſuſteyned hitherto many perſecutions, contradictions, aſſaultes, and falſe ſlaunders, but the hath euer gotten the victory both of the Gentills, Heretikes, & bad Chriſtiãs perſecuting the Church of God, as all Eccleſiaſticall hiſtories & experience alſo doth teſtify. For euen to this day for the ſpace of almoſt a thouſand and ſix hundred yeares ſhe is ſtill conſtant, immoueable, and inuincible in deſpite of all her Aduerſaries.

14. Our Aduerſaries indeed in diuers bookes publiſhed againſt the Pope of Rome heape vp togeather many in diuers ages who haue oppoſed themſelues againſt him, but they can find none who haue at any tyme quite ouerthrowne the Roman Church. VVe know very well that wicked men are neuer wanting, who vehemently oppoſe themſelues againſt the deuoute ſeruants of God, but at the laſt they are all ouercome by the Church, and they ſhall neuer get the victory againſt her. For Chriſt did not ſay that the gates of hell ſhould not oppugne his Church, but that they ſhould neuer preuaile againſt her. *Balæus & Magdeb. Centuriat.*

15. Finally looke how many oppugners and perſecutors of the Roman Church our Aduerſaries heape togeather *Matt. 16. v. 18.*

ſo many famous monumets vnawares do they erect, by which the triumphes of the Roman Church are commended to poſterity, againſt their wills. But there cannot be a famous victory, vnleſſe ſome conflict went before, & ſo we ſee truly fulfilled in the Church of *Rome* that which lõg before was foretold by the Prophet *Dauid* in the perſon of the true Church of God. *They haue often oppugned me, euen from my youth, but they could not preuaile*, the which is better expreſſed in the Hebrew text, as may be ſeene in the Latin Edition.

Pſal. 128: vel. iuxta Heb. 129. v. 2.

16. This continuall victory of the Romane *Church* againſt her enemies *S. Paul* foretold very clearly when he wrote in this manner to the ſame Church: *the God of peace wil crush Satã vnder your feete quickly*. To this very place appertaineth that which *S. Hierome* writeth, to wit, that the Roman fayth being confirmed by the authority of *S. Paul*, cannot be changed, albeit an *Angell* ſhould teach the contrary to that which was once preached. And before him *S. Cyprian* when he ſayth, that the Romans are thoſe vnto whom falſhood or infidelity can haue noe acceſſe.

Rom. vlt. v. 20
S. Hieron. in apolog. aduerſ. Ruffinum.
S. Cyprian. Epiſt 55. ad Cornel. ſeu l. 1. Epiſt. 3.

17. The fourth reaſon. The office of the true Church is to keepe, and preſerue

ſerue alwayſe fayth ſound and without any ſtayne of hereſy, which then ſhe performeth, when ſhe diſcouereth and condemneth all hereticall and erroneous opinions, and when ſhe explicateth and declareth all doubtfull and obſcure points of fayth. Moreouer ſhe commaundeth obſtinate and wilfull perſones to hold their peace. Fnally ſhe cēſureth all erroneous and daungerous books, leſt Catholikes be indomaged therby eyther in fayth or in good manners. All theſe things the *Roman* Church and no other, as appeareth by all hiſtoriographers, hath alwayes euer ſince the Apoſtles tyme performed, yea there are many hereſies the which euen our Aduerſaries doe condemne, which were in tymes paſt not by any generall Councell, but only by the Church of *Rome* ſuppreſſed, as that of the *Pelagians*, *Donatiſts*, *Priſcillianiſtes &c.*

18. The fifth reaſon. The office of the true Church is by her name & cōmunion to diſtinguiſh true Catholikes from falſe and counterfaite, but by the name and Communion of the *Roman Church Catholikes* were alwayes diſtinguiſhed from *heretikes. He aſked the Bishop* (ſayth *S. Ambroſe ſpeaking of his brother*) *whether he agreed with the Catholike Bishops, that is to ſay with the Roman* Church

S. Ambr. in orat. de obitu fratris ſui Satyri. S. Victor li 1. & 2. de Wandalica perſecutione.

Church. So also S. Ambrose and S. Victor Vticensis who liued in S. Augustines tyme do testify, that the Arians were wont to call Catholikes Romans, or Romanists: the same writeth S. Gregory Turonensis of the Arrian Gothes which were in Spaine. The Bishops also of Spayne being couerted from Arianisme to the Catholike fayth, among other things they condemned a certayne booke set forth by the Arians with this title, The passage of the Romans to the Arrian Church. So the heretiks called Paulitians called Catholikes Romanists, as Euthimius testifieth. Soe finally now adayes Chatholikes are by our Aduersaries called Papists, and Romists of the Pope and Bishop of the Roman Church.

8. Greg. Turon. l. 2. de gloria Matryū. c. 25. 79. & 80. Vide Cōcil. 3. To etanū in principio & Baron. Tom. 7. an. 584. n. 35. in fine. Euthimius 2 pa. pano. tit. 21.

19. The sixt reason: the office of the true Church is to keepe and mayntaine the holy Scripture faithfully & continually. But our Aduersaries can assigne noe other Church as keepers of the holy Scriptures besides the Roman Church. Therfore it is only the true Church of God. For our Aduersaries cannot say, that they receaued the holy Scripture from heauen, nor from any inuisible and vnknowne Church, but from the visible Roman Church. Wherefore sayth Caluin, It is most certaine, that all the writings of the Prophets and Apostles

Calu. l. 1. Inst c. 8. sect. 9. in fine.

Apostles came no otherwise to all posterity, but as it were from hand to hand deliuered vnto vs by the auncient Fathers continually from yeare to yeare. Thus he. But none hath deliuered the *Bibles* frō hād to hand but the *Romā* Church. Wherefore it is ascertaine that the *Roman Church* is the true Church of *Christ*, as that the holy Scripture is true Scriptnre, seeing we do not know this which we haue to be true Scripture, but by the *authority*, *tradition*, and *testimony* of the Roman Church.

20. Vnto this, that also belongeth which we haue proued before, to wit that the true Church doth not only giue a bare testimony, but also sufficient authoritie to the holy Scriptures, for this the onelye Roman Church and no other abonndātly performeth. *Supra c. 15. huius controuers.*

21. The seauenth reason. The office of the true Church is to iudge of all controuersies which do arise among *Christians* eyther in points of fayth, or other Ecclesiasticall affayres. But to the *Roman* Church only, and to no other besides, all controuersies were brought which arose in the Church eyther in fayth or other Ecclesiasticall matters. For vnto this as to the *seate* of *S. Peter*, and the supreme Church all had recourse who had any iniury or *Supra c. 17. huius cont.*

wrong done them. So *S. Athanasius* Patriarch of *Alexandria*, so *Peter* his successor, so *S. Iohn Chrysostome* Patriarch of *Constantinople*, and many others did, of whom *Bellarmine* and *Baronius* more at large, the which *Caluin* also cannot deny.

Baron. Tō. 3. 4. 5. 6. & 7. Cal. l. 4. Instit. c. 8. sect. 16.

22. Heereunto also it belongeth that the Roman Church hath confirmed all generall Councels lawfully assembled, as *Bellarmine* declareth, and *Baronius* more at large in euery age.

Bellarm. l. 1. de Eccles. milit. c. 10. Baron. locis citatis.

23. The eight reason. The office of the true Church is to ordaine & appoint lawfull Pastors and Ministers of the Sacraments, and to conserue alwayes the ordinary vocatiō as we also proued before. But our Aduersaries can assigne no other Church but the Roman, which hath alwayes had this *ordinary vocation*, and *cōtinuall succession of Pastors*, and the *ordinary authority* to send and institute Pastors in the Church of God.

24. The ninth reason. The office of the true Church is to teach a true faith without any error, so that in no one point of doctrine necessary to saluation she may erre, as we haue already proued out of holy Scriptures. But our Aduersaries can shew no other Church besids the Romā, which hath not often erred in fayth.

Cap. 8. huius controu.

Cap. 7. huius cont.

Neyther

Neyther dare our Aduersaries affirme that there is as yet among them any visible Church which cannot erre in fayth. But *Doctor Sanders, Bellarmine, Coccius, and Eatorius* do most euidētly demostrate that the Roman Church neuer erred hitherto in doctrine concerning matters of faith.

Sanders de visibi Monarch. Eccles. per totum l. 7. Bell. in quinque lib. de Romano Pōtif. Coccius Tom. 1. l. 10. Artic. 11. & seq Eatorius per omnes 12. Tomos

15. And heere it is to be considered that in all other Churches founded by the Apostles, yea in the Patriarks seates themselues, there haue not byn only heresies but also many *Archbishops heretikes*: but only the Roman Church among them all hath alwaies byn free & vnsteined with any heresy. The which *Caluin* doth plainly acknowledge when he writeth, that the Roman Church in the tyme of old heresyes was not so troublesome as other Churches were, and that it kept more exactly then the rest, the doctrine once deliuered vnto her by the Apostles. But he badly ascribeth this to the power and strength of nature, or to the generous dispositiō of the Romans, & not to the prouidence and grace of God.

Calu. l. 4. Instit. c. 6. Sect. 16. Sub finem.

26. Much better did the auncient Bishops of *Rome* referre it to the singular prouidence of God, and to the praier of *Christ* of the which *Christ* himselfe speaketh when he sayth. *But I haue prayed for thee Peter*

Luc. 22. v. 32.

ter that thy fayth fayle not. And indeed *Bellarmine* alledgeth seauen auncient *Bishops* of *Rome* which attribute this to the prayer of *Christ*.

Bell. l. 4. de Rom. Pontif. c. 3.

27. The tenth reason. The proper and chiefest office of the true Church is to bring men to their eternall saluation, so that without her helpe, or without her we cannot hope to be saued, as we proued before by our Aduersaries doctrine. We aske therfore of them whether our predecessors who liued vnder the *Bishops* of *Rome* these thousand yeares past were all damned or no? they dare not affirme they were damned: but out of the true Church of God we cannot hope for saluation: the Roman Church therfore wherein they liued and obteined their saluation is the true Church of *Christ*.

Supra c. 2. huius cont.

CHAP.

CHAP. V.

By the signes of the true Church it is declared, that the Roman is the true Church of Christ.

WE haue declared out of the holy Scriptures that there are foure most certaine signes of the true Church of Christ, all which doe proue the Roman to be the same Church we speake of, *Cap. 19. huius Controu.*

2. First, as concerning the vnity of faith and doctrine; the Church of Rome hath the same faith in all and euery particular point therof with the primitiue Church, as also with that Church which hath continued now for the space of almost a thousand six hundred yeares, as *Coccius* clearly declareth out of the writings of all both auncient and late *Historiographers*, and that through euery article now in Controuersy. And we will hereafter shew in euery one of them the consent and harmony of the Roman Church with the Scriptures and aūcient Church. But on the other side among our Aduersaries there are many iarres and dissensi- *Coccius in duobus Tom. sui thesaur.*

ons

ons in pointes of Faith euery one of them condemning another of hereſy; as the forſaid *Coccius* manifeſtly ſheweth euen by our Aduerſaries owne writings: wherfore it is moſt manifeſt, that there is perfect vnity and agreement in the Roman Church concerning all matters of faith, and that our Aduerſaries doe differ and diſagree almoſt in euery article therof.

Coccius Tom. 1. l. 3 Art. 7. 8. 9 & 10.

3. And heere it is diligently to be conſidered that this doth not happen vnto our Aduerſaries by a meere chaunce only, or by the malice of ſome few of them as they ſay it doth, but euen neceſſarily out of the nature and condition of their doctrine. For they teach, that there ſhould be no ſuperiour vnto whom all ſhould be obedient and ſubmit themſelues: no iudge of Controuerſyes, whoſe iudgment and definition in thoſe matters all ſhould imbrace or follow; beſides that euery one teacheth what he liſteth, and euery one of them diſdayneth to be reprehended or corrected by another, wherby there muſt needes ariſe many iarres and contentions among them.

4. But in the Romã Church it is far otherwiſe. For if there ariſe any queſtion or Controuerſy which can be de-

fined

fined and determined by the word of God, presently the Church of *Rome* endeth this Controuersy, and forbiddeth vnder payne of excommunication any to teach the contrary; and by this meanes euery Controuerly in matters of faith amongst Catholikes is forthwith ended. But if the matter be obscure and cannot easily be gathered out of the word of God, nor be very necessary to saluation, then the Roman Church commaundeth both parties that one of them do not condemne the others opinion, as we see practised concerning the Conception of the *B. Virgin Mary*. And in this manner all matters of Controuersy are ended and taken away. The *Lutherans* being conuinced by this argument doe acknowledge that the *Popes supremacy* is very profitable and necessary for the Church for the preseruatiō of this vnity and good agreement in all thinges, as a little after we will euidently demonstrate out of their owne writings.

Vide Conc. Trid. sect. 5. post Canon. 5.

Infra cap. 24. §. 4. & sequent.

5. Secondly, as concerning the sanctity and holynesse of the Church, *Coccius* declareth very well and briefly, that euen from the very first beginning till now there haue alwaies byn some holy and godly persons in the Church of Rome.

Coccius 1. t. citato Art. 12. numer. 8. lib. Art. 13. 13. 14.

Yea

Calu. conc. 20. Gall. in Epiſt. ad Epheſ. cõz. 30. in cap. 21. Epiſt. 2. ad cor. & conc. 9. ſub finem in 2. ad Timoth.

Yea that alſo there neuer wanted ſome who did very ſtrange and miraculous things. Moreouer in the ſame place he proueth manifeſtly the great impiety and wickedneſſe of our Aduerſaries, and that there were neuer any true miracles wrought by any of them. Yea *Caluin* himſelf doth often confeſſe and acknowledge the diſhoneſty and wickedneſſe of his followers to be very great.

Marc. vlt. c. 17. & 18

6. That it cannot moſt certainly be the true Church of *Chriſt* which altogeather is deſtitute of the gift of miracles, ſufficiently appeareth by thoſe words of Chriſt, *Theſe ſigns ſhal follow thoſe that belieue, in my name they ſhall caſt out Diuells, they ſhal ſpeake with new tongues, ſerpents ſhall they take away, and if they drinke any deadly thinge, it ſhall not hurt them: they ſhall impoſe hands vpon the ſicke, and they ſhalbe whole.* And that this promiſe of *Chriſt* is not only to be reſtrained to the Apoſtles tyme we muſt needs confeſſe, vnleſſe we will ſay that the *authority* to *preach* the Ghoſpell, & to *adminiſter* the *Sacrament* of *Baptiſme* (the which are cõteyned in the ſame promiſe) did only appertayne to the Apoſtles tyme. But that the Saynts of God which liued in the *Roman Church* haue done all thoſe miracles which *Chriſt* recounteth in the for-

forsayd place is manifest by that which *Coccius* relateth of them. *Cocc. art. 13. citat.*

7. But heere it is diligently to be cõsidered, that the *impiety* or lacke of all *holinesse* in our Aduersaries is not *casuall*, or accidentary vnto them, as it is with vs, that is flowing from the malice of man, but it proceedeth out of the very doctrine of our Aduersaries. For they teach, that none can truly haue their sinnes forgiuẽ them, *that none can haue any true holinesse before God, that none can haue any free will to doe good works*, that *noe worke of a iust man cã be perfect or meritorious before God*; that *all things aswell the bad as the good are done by a certayne necessary predestination of God*, that *noe satisfaction for our sinnes is necessary*, that *we need not confesse our sinnes*, that *good workes are not necessary to saluation and life euerlasting*, that *Gods commaundements are impossible*, and such other paradoxes, wherof we will speake more heerafter. All which doe vehemently incite and stirre vp men to all sinne and iniquity. But on the other syde the whole doctrine of the Roman Church inflameth continually the harts of men with the loue of vertue and the exercise of good workes.

8. Thirdly the Roman Church may truly be called *Catholike*, and that it is noe lesse Catholike now, then it was in

the tyme of the aũcient holy Fathers, both we haue ſufficiently declared before, and *Thomas Bozius* proueth at large. For albeit the Roman fayth may ſeeme to haue failed in ſome place of Europe, yet notwithſtãding it hath meruailouſly increaſed and ſtill daily increaſeth in *Aſia*, *Africa* and thoſe wide countries of the *Eaſt* and *VVeſt Indies*. But it is certayne that our Aduerſaries Churches are wholy deſtitute of this marke and ſigne,

Supra c. 20. huius cont. §. 14. Bozius de ſignis Eccleſ.

9. Finally that the Roman Church may truly be called *Apoſtolicall*, it appeareth ſufficiently by the continuall ſucceſſion of *Paſtours*, euer ſince *S. Peters* tyme to *Paul* the *fift*, who is now the *ſupreme Paſtor* of the Roman Church. The which ſucceſſion is briefly related by *Coccius*, but our Aduerſaries can neuer ſhew the like.

Cocc. l. 8. cit. at. art. 2.

10. And *Caluin* cannot deny, but that thoſe holy Fathers *Irenæus*, *Auguſtine*, *Optatus*, and many others diſputing with old heretikes vſed this argument, the which is deduced from the continuall ſucceſſion of the *Popes* of *Rome*. But ſayth he, they did ſo becauſe till their tyme there was nothing of the doctrine deliuered vnto them by the *Apoſtles*, changed at *Rome*. Neyther as yet is there any of that doctrine changed which was at *Rome* in *S. Auguſtines*

Caluin. l. 4. inſtit. c. 2. Sect. 3. ſub finem.

Auguſtines tyme, and beſids the ſame ſucceſſion continueth ſtill. For we do not ſay, as they falſely ſlaunder vs, that the ſucceſſion only of perſnos without true doctrine is ſufficient, but we vrge a continuall ſucceſſion, aſwell of perſons, as of doctrine, ſeeing that no doctrine can conſiſt or remayne without thoſe perſons which teach it. *Calu c.*

CHAP. VI.

That the Church of the City of Rome *is the chiefeſt of all the viſible Churches of* Chriſt, *is clearly conuinced by the holy Scriptures.*

BESIDES thoſe arguments hitherto alledged out of the properties, offices, and ſignes of the true Church, wherby we haue proued the *Roman* Church to be the true Church of *Chriſt*, there are ſome other reaſons which may be deduced out of holy Scriptures, whereof ſee *Bellarmine* and *Sanders*: we according to our accuſtomed breuity will only bring two principall places for this purpoſe, wherby it is manifeſtly declared, that the Roman Church is not only the true Church, but that alſo, that which is now in *Rome* is more eminent and famous then all other Churches of Chriſt, as the ſucceſſor of *S. Peter* the *Prince* of the *Apoſtles* is there reſident and gouerneth the ſame, as the ſupreme head thereof.

Bell. & Sanderus locis citatis ſupra cap. 21. §. 27. in fine.

2. The

2. The first place is taken out of S. Mathew. For he relateth the words which Christ spake to S. Peter, which are these: And I say vnto thee, that thou art Peter, and vpon this Rocke will I build my Church, and the gates of hell shall not preuaile against it; and I will giue to thee the keyes of the Kingdome of heauen. And what soeuer thou shalt bind vpō earth, it shalbe bound in heauen, and what soeuer thou shalt loose on earth, it shalbe loose in heauen. *Mat. 16. v. 18. & 19.*

3. First that *Christ* spake to *S. Peter* and not to the other *Apostles*, appeareth euidently by the very words of the text. For first of all *Christ* setteth downe *S. Peters old name, Simon*, sayth he, *thou art blessed*, and then afterward he setteth downe the name of his father *Bariona*, that is to say, *the sonne of Ionas*, or *of Iohn*, as also the *Euāgelist S. Iohn* testifyeth. He sheweth afterward that the reuelation was only made to *S. Peter*. My father, sayth he, *hath reuealed vnto thee*: he doth not say, vnto you, as he is wōt to say when he speaketh vnto them all. He addeth moreouer, *because thou art Peter*, which certainly agreeth only to S. *Peter*: for vpon him only was this Name imposed, *Ioan. 1. v. 42.* *Io. 1. v. 42. & Ioan 21. v. 15.*

4. Moreouer Christ addeth, And *vpon this rocke I will build my Church*, in which words that particle (*And*) is a coniunction

cauſall and not a copulatiue, and it ſignifieth *becauſe*: and in this ſenſe it is vſed oftentymes in holy Scripture, as our Aduerſaries cannot deny, as for exemple in that place of *Geneſis*: *Lo thou shalt dye for the woman that thou haſt taken, and hath a huſband*, that is, *becauſe she hath a husband*. So alſo *Dauid* in his *Pſalmes*: *Giue vs thy helpe from our tribulation, and vayne is the ſaluation of men*, that is to ſay, *becauſe the ſaluation of men is but vayne*. In like manner the Prophet *Iſay* ſaith, *Behould thou art angry, and we haue ſinned*, that is to ſay, *becauſe we haue ſinned*. In the ſame ſenſe it is vſed in the new Teſtament: *Bleſſed art thou among women, and bleſſed is the fruite of thy wombe*, that is to ſay, *becauſe it is bleſſed*, as *Caluin* and *Beza* doe acknowledge: all which places *Caluin* confeſſeth to be ſo vnderſtood after *Theophilact*. Alſo, *and none gaue him any thing*, that is to ſay, *becauſe none gaue him*. See more examples of this in the latin edition.

Geneſ. 20. v. 3. Pſal. 59. vel. 60. v. 13. & Pſal. 107. vel. 108. v. 13. Iſaiæ 46. v. vlt. Luc 1. v. 42.

5. This therfore is the true ſenſe of that place, *As thou haſt ſayd vnto me, thou art Chriſt the Sonne of the liuing God*, ſo, *I ſay vnto thee*, that I haue worthily called thee *Peter*, *becauſe vpon this rocke*, which thou art, *I will build my Church*. For to what end ſhould Chriſt haue ſaid vnto him, *thou art Peter*, ſeeing that all knew well inough before

Ioan 1. v. 42.

before that *Peter* was *Peter*, but that he would therby declare that he was not called *Peter* without great cause, that is to say, because vpon him, as vpon a sure and stronge foundation and *rocke*, *Christ* intended to build his Church. God therfore would haue *S. Peter* to remember the name which of late was giuen him, and afterward he assigneth the reason and cause why he called him so, to wit, because vpon him, as vpon a most strong *rocke* he would build his Church. *According to the metaphore of a rocke*, saith S. *Hieromé*, *it was rightly said vnto him: I will build my Church vpon thee*,

Ioan.1.v. 42.

S. Hieron. in c.16. Matt. sup. ea verba Quia tu es Petrus.

6. For the holy Scripture is accustomed when it speaketh of a name giuen vnto any by the interpretation of the word, to adioyne also the reason and cause of the name: so said our Lord vnto Abram: *Neyther shall thy name be called any more Abram, but thou shalt be called Abraham*, and then he presently giueth a reason take from the etimology of the word, *because a Father of many Nations I haue made thee*. So also he did when *Iacob* was called *Israel*. Se more of this in the Latin edition. pag. 280.

Genes.17. v.5. Genes.22. v.28. Genes. 4. v.25.

7. Lastly not without great reason Christ gaue vnto *S. Peter* this new name,

In c.16. Matt. but no other cauſe is aſſigned in the holy Scripture but this, *Becauſe vpon this rocke I will build my Church*. This therefore and no other was the cauſe of giuing him this new name. Hereupon ſaith *S. Hilary* very well. *O happy foundation of Chriſtes Church, ſaith he, in the impoſition of a new name! and o worthy rocke of that building the which should diſſolue and breake the infernall Lawes, the gates of hell, and all the ſtronge barres of death!* So *S. Hilary*.

Matt.16. v.19. 8. Moreouer Chriſt ſaid to *S. Peter*, *I will giue the keyes of the Kingdome of heauen vnto thee*, he doth not ſay, vnto you; in like manner he ſaid in the ſingular number, Matt.18. v.18. *whatſoeuer thou haſt bound vpon earth &c, that thou shalt looſe &c*. He ſpake therfore to S. *Peter* only, and not to many.

9. And albeit he promiſed this laſt authority of bynding or looſing men from their ſinnes to the other Apoſtles alſo, yet firſt of all in this place he promiſed this to S. *Peter* alone, and then afterwardes to the reſt, to the end we might therby know, that he made *S. Peter* the head of all the reſt, and that all their power and authority was ſubordinate to that of his, For at this day all Catholike Biſhops haue authority to bynd & looſe, but ſubordinate to the Popes authority.

10. All

10. All which thinges that holy martyr *S. Cyprian* declareth very well in theſe wordes, wherby it may eaſily be vnderſtood what was the opinion and iudgment of the primitiue Church concerning this matter, *God ſpeaketh vnto S. Peter, ſaith S. Cyprian, I ſay vnto thee, becauſe thou art Peter, and vpon this rocke I will build my Church &c.* And againe after his reſurrection he ſayd, *feede my ſhepe: vpon him alone he buyldeth his Church, and he committeth vnto him to feede his ſheepe; and albeit he gaue the like authority to all the other Apoſtles, ſaying: As my Father ſent me, ſo &c. whoſe ſinnes yee forgiue &c. yet to the end he might ſhew and declare an vnity, he ordayned but one chayre, & he confirmed by his authority the beginning of that vnity proceeding from one. The ſame indeed or equall in all other thinges were the other Apoſtles with S. Peter, indued with the ſame power and authority* (to wit, before thoſe wordes of Chriſt to *S. Peter*, feede my ſheepe) *but the beginning proceeded from vnity. The primacy was giuen to S. Peter, to the end that one Church of Chriſt, and one chayre might be made manifeſt and knowne.* Hitherto *S. Cyprian.*

Cypr. de vnit. Eccl. circa principium. *Matth. 16. v. 18. & 19.* *Ioan. 20. v. 21. 22. & 23.*

11. But now that theſe promiſes of Chriſt did not only belong to the perſon of *S. Peter*, but alſo to all thoſe who were to ſucceed him in the ſame office till the

end of the world, we do thus clearly proue and demonſtrate. Firſt becauſe *S. Peter* is heere made the foundation of the Church, and the rocke wherupon it is buylded: but the Church of Chriſt alwayes remayneth, therfore the foundation therof muſt alwayes remayne, ſeing that nothing can continue, and be without it foundation.

12. Moreouer thoſe keyes which were giuen to *S. Peter* do remayne alwaies in the Church as all our Aduerſaries confeſſe, *Ergo*, he alſo remayneth to whom theſe keyes were giuen. For that authoritye, or thoſe keyes were not giuen for *S. Peter* alone, but for the Church which is alwayes extant. It therfore alwaies retayneth thoſe keyes, and that authority of bynding or looſing men from their ſinnes in *S. Peter* and *his ſucceſſors*, till the end of the world.

S. Leo Serm. 2. in ãniuerſ. aſſumpt. ſuæ ad Pontif.

13. And this is that which *S. Leo* ſaith when he writeth, that *S. Peter euen to this day gouerneth the Church of God*, that is to ſay, by his ſucceſſors: inſomuch that his dignity neuer fayleth euen in an vnworthy ſucceſſor. But hitherto there was neuer any ſucceſſor of *S. Peter* acknowledged in the Church of Chriſt, beſides the Byſhop of Rome. He therefore is the only

only succeſſor of S *Peter* and the ſupreme Byſhop of the Church. And the Roman is not only the true Church of Chriſt, but alſo preferred before all others euen by Chriſt himſelfe.

14. The ſecond place is, *Feede my lãbes, feede my sheepe*. In which wordes God cõmended to S. *Peter* not only his lambes, which ſignifieth the common ſorte of people, but alſo his ſheepe, to wit, the Paſtors and Fathers of his Church, *Firſt*, ſaith *Euſebius Emiſſenus, he committed to S. Peter his lambes, and then his sheepe, becauſe he made him not only a Paſtor, but the Paſtor of Paſtors. Peter therefore feedeth the lambes, and alſo the sheepe: He feedeth children and their mothers, he ruleth the people and their Prelates. He is therfore the Paſtor of all, becauſe beſides lambes and sheepe there is nothing in the Church*. Hitherto *Euſebius*. And *S. Bernard*: *My sheepe, ſaith Chriſt: Vnto whome is it not playne and manifeſt that he did not aſſigne ſome but all? nothing is excepted where there is no diſtinction made*. Thus *S. Bernard*. And *S. Leo*: *Peter doth properly gouerne all, whome principally Chriſt alſo gouerneth*.

Ioan. 21. v. 15. 16. & 17.

Euſebius Emiſſenus Serm. in natiuit. S. Ioan. Euãgeliſt.

Bern. de conſiderat. ad Eugen. l. 2. cap. 8.

S. Leo Serm. 3. de aſſumpt. ſuæ ad Põtif.

Ioan. 21. v. 15.

15. Furthermore it is manifeſt that theſe wordes were ſpoken to *S. Peter* and not to the other Apoſtles, ſeing that *Chriſt* asked him thrice: Doeſt thou loue me? And moreouer he added more then theſe

that he might make a manifeſt diſtinction betwixt S. Peter, and the other Apoſtles.

16. Finally it is moſt certaine, that this promiſe of Chriſt doth not only appertayne to the perſon of S. Peter, but alſo to his ſucceſſors which are to remayne in the Church till the end of the world. For both the Apoſtle doth plainly teſtify and our Aduerſaries do alſo confeſſe that the office of a Paſtor is ordinary, and ſhall alwaies continue, and be in the Church of God.

Epheſ. 4. v. 11. Caluin & Beza ibid. Confeſſ. Rupell. Art. 25.

17. And the chiefeſt reaſon hereof is, becauſe we ſtand in no leſſe need now of a ſupreme Paſtor, then they which were in the primitiue Church, whiles yet the Apoſtles were aliue, yea we haue much more need therof: beſides that there are ſtill and alwaies ſhalbe ſome ſheepe of Chriſt, therfore there ſhall alſo ſtill continue their chiefe Paſtour. The Roman Church therfore is not only the true Church of Chriſt, but alſo that wherein S. Peters ſucceſſor, and the ſupreme Paſtour of the whole Church of Chriſt remayneth.

18. But theſe two places are ſo manifeſt, that they cannot be confuted or wreſted to any other ſenſe, vnleſſe we will reduce

reduce all wordes to a metaphoricall signification, or other figuratiue speaches, the which is a common tricke of our Aduersaries whē they are vrged with plaine wordes of the holy scripture. But against all these falsifications of our Aduersaries we must alwaies obserue that rule of the Catholike Church taken out of *S. Augustine*: to wit, that we must neuer depart from the proper signification of the words of holy Scripture, vnlesse we be forced by the authority of some more euident poynt of faith, wherunto the proper significatiō of the wordes do manifestly repugne. For otherwise if we might, as often as we would, refuse and leaue the proper signification of the wordes, there will be nothing lesse certayne in all the holy Scripture.

S. August. Tom. 3. de doctrina Christiana l. 3. cap. 16.

19. Moreouer it will be an easy matter for euery one to fly to metaphors and improper significatiōs when he is pressed with the playne wordes of holy Scripture, but there is nothing heere that should force vs to departe from the true and proper sense of the wordes. None therefore but desperate and careless of their owne saluation will giue credit and beleiue these foolish toyes and dreames of our Aduersaries, inuented only by them

in hatred and contempt of the Bysshop of Rome.

20. Yea he will rather imbrace and follow the vniforme consent and vnderstanding of the auncient Fathers and of all the whole Church. For the holy Fathers in many places do affirme that these two places of the holy Scripture are to be vnderstood litterally of *S. Peter*; the which *Bellarmine* and *Coccius* haue diligently gathered togeather, as many other Catholike Authors haue done before them. But because this matter is so cleare and manifest that euen our Aduersaries cānot deny it, as we will plainly shew in the next Chapter, we wil not now spend any more tyme in alleadging of Authors.

Bellarm. l. 1. de Rom. Pont. c. 10. & 14. Coccius Tom. 1. l. 7. Art. 4.

21. But our Aduersaries doe heere cry out, and obiect against vs, that the holy Fathers doe sometymes affirme, that the Church was built vpon the fayth of S. *Peter*, and sometymes vpon his confession. As though (forsooth) there were any among vs so foolish as to thinke that the Church was built vpon S. *Peters* back or shoulders, or vpon S. *Peter* as he was an *Infidell*, or *dumme*, and not rather vpon *S. Peter* as induced and repleniſhed with the gift of faith, confessing and professing openly

openly the mysteries thereof. Wherfore it is all one, whether we say, that the Church is built vpon *S. Peter*, or vpon his faith and confession, for we do not separate *S. Peter* from his fayth, or from the publike profession therof, but we only affirme that the Church of Christ was built vpon the faith and confession of *S. Peter* alone, and of no other.

22. And hence it is that the same holy Fathers who in some places affirme that the Church was built vpon the faith and confession of *S. Peter*, do els where plainly testify that it was built vpon *S. Peter* himselfe. Yea euen in the same place they sometymes say, that it was built vpon the faith or confession of *S. Peter*, and sometymes vpon *S. Peter* himselfe, as appeareth by *S. Epiphanius*, and *S. Chrysostome*.

S. Epiph. contra Hæres. 59. quæ est Caharorũ. S. Chrysost. Hom. 55. in Matth. S. August. Tom. 1. l. retractat. cap. 21.

23. We know also very well that *S. Augustine* in some places vnderstood by this word (*rocke*) Christ himselfe, but he doth not reiect the common exposition of other holy Fathers: yea he confirmeth the same by the authority of *S. Ambrose*, and he testifieth himselfe that he held that opinion in other places. For they are not to be reprehended but rather to be greatly commended, who attribute many

many litterall ſenſes to the ſame wordes of the holy Scripture, ſo that they do not reiect and condemn the common and approued ſenſe of the whole Church, as we haue already declared out of S. *Auguſtine*.

Controu. 1. c. 15. §. 7. & ſeq.

24. Truely euen our Aduerſaries themſelues *confeſſe*, that the forſayd expoſition of *S. Auguſtine* is both forced & harſh in it ſelfe. For ſeeing that neyther in the words of Chriſt which goe before, nor in the confeſſiō it ſelfe of *S. Peter*, there is any mention made of a rock, the particle (*this*) cannot demonſtrate that which is not in the whole ſentence, but violently. Wherfore our Aduerſaries leauing this expoſition of *S. Auguſtine*, they vnderſtand by the rock, eyther the fayth *of S. Peter*, as *Caluin* doth, or with *Beza* his confeſſion. And they both confeſſe, that the word *Cepha* in the *Siriacke* tongue is the ſame in both places, when *Chriſt* ſayth, thou art *Peter*, and vpon this *rocke*, and the *Greeke* word alſo Πέτρος, & πέτρα do only differ in their terminations, and not in ſubſtance.

Caluin ad hæc verba S. Matt. in ſua harmonia. Beza in c. 16. Matt. ad v. 18.

25. But albeit *Caluin* commendeth that deriuatiō of the word *Peter* which *S. Auguſtine* ſetteth down, to wit, that *Petrus* is named of *Petra*, as *Chriſtianus* of *Chriſto*: yet *Beza* writeth more truely, that *Chriſt* ſpeaking

Caluin loco citato.

Beza loco citato.

king in the *Siriacke* toung vſed no deriuation of names, but ſayd *Cepha* in both places. Our Aduerſaries therefore do not well to obiect *S. Auguſtines* expoſition againſt vs, the which they themſelues acknowledge not to be the litterall ſenſe of the wordes.

CHAP. VII.

That the Church of Rome *is the chiefeſt and head of all other, is proued out of the auncient Fathers and euen by the confeſſion of our Aduerſaries thẽſelues.*

THE auncient holy Fathers do not only with vniforme conſent affirme the Roman to be the true Church of *Chriſt*, but alſo that it is the chiefeſt & moſt principall Church of all: in ſo much that they affirme it to be the head of the whole viſible Church of Chriſt: and many other things they do write in the prayſe and commendation of the Roman Church, and of the *Pope* the ſupreme Paſtor thereof, as may

Bell. l. 2. de Rom. pont. c. 11 & seq. Coc. Tom. 1. l. 7. art. 5. §. 7.

euidently be seene in Catholike writers which are related by *Bellarmine* and *Coccius*. We for breuity sake will only alledge two of the holy Fathers, by whom it may easily be gathered what was the iudgment and opinion of the rest concerning this matter.

S. Iren. l. 3. aduers. hæres. cap. 3.

2. The first is that most ancient holy *S. Irenæus* who liued euen in the Apostles tyme, *because, sayth he, it would be to long to recount in this volume the succession of al Churches, we proposing the tradition and sayth of the greatest, most ancient and best knowne Church, founded by the two glorious Apostles Peter and Paul, which by preaching and succession of Bishops hath descended euen from the Apostles to vs, do confound all those who by any meanes gather any thing contrary to that they should eyther by their owne foolish fancies or by vayne glory, or by the great blindnesse of their vnderstanding, or following any badde opinion. For all other Churches, that is to say, all faythfull true beleuers throughout the whole world must needes come vnto this Church by reason of the most potent principality thereof.* Hitherto are the wordes of *S. Ireneus*. And afterward he recounteth the *succession* of all the *Popes* of *Rome* till his tyme.

S. August. Tom. 9. tract. 56. in Euang. S. Ioan.

3. The other is S. *Augustine* whom our Aduersaries also esteeme very much, *who knoweth not, sayth he, that blessed S. Peter*

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was the chiefest and head of all the Apostles? thus S. Augustine of S. Peter. But speaking of the Church of Rome, he sayth: *In the Romane Church hath alwayes florished the chiefe power and authority of the Apostolicall chayre.* If we believe S. Augustine, nothing is more cleare and manifest.

S. Augustin. Tom. 2. Epist. 162. ad Episcop. Donatistarum.

4. But it is not necessary to cite any more places of the holy Fathers. For euen our Aduersaries confesse that this was the common opinion of all the auncient Fathers concerning this matter. Thus writeth *Martin Bucer* sometymes *Caluins* maister and chiefe Patron, not only in his owne name, but also of all the *Lutheranes*: *we confesse plainly with all our harts*, sayth he, *that among the auncient Fathers of the Church, the Church of Rome hath alwayes obteined the chiefest authority and supremacy aboue all others, because it hath the chayre of S. Peter, and whose Bishops haue alwayes byn accoũted the successors of S. Peter.* thus Bucer.

Bucerus in præparator. ad Concil.

5. And *Caluin* albeit he inueigheth bitterly against the Church of Rome, yet constreined to speake truth, writeth in this manner: *I will first say this aforehand, that I deny not but that the old writers doe euery where giue great honour to the Church of Rome, and do speake reuerently of it.* And a little after he sayth thus. *For that same opinion which I vvas*

Calu. l. 4. Instit. c. 6. sect. 16.

not how was growen in force, that it was founded and ordeined by the ministery of Peter, much auailed to procure fauour and estimation vnto it. Therefore in the west parties it was for honours sake called the Sea Apostolike. And in another place. I graunt, layth he, that there remayne also true Epistles of the old Bishops, wherein they set forth the honour of their sea with glorious titles, of which sort are some Epistles of Leo.

Calu.l.4. instit.c.7. sect.11.

6. But the Lutherans in their Synodicall actes doe acknowledg that euē in the tyme of the first Councell of Nice, & in the dayes of Cyprian, S. Hierome, and S. Augustine the Pope of Rome had the chiefe supremacy, the which say they, we willingly admit and imbrace to increase the good agreement in fayth, piety, and Ecclesiasticall policy, for they very well perceiued that this supremacy of the Pope of Rome did auaile much to keepe vnity and concord in doctrine and Ecclesiasticall policy.

Verba istorum actorum habentur ab initio Luth. colloq. Mensæ. Item etiā apud Sand. de Iustif. Simonal. de ecclesiar. & Scripti Scriptt. habentur in Bibliotheca facult. V Wittēb. edito cōtra Gasp. Peucerum an. 1597. l. in principio c. 6. eiusdē l. fol. 80. p. 2.

7. And hence it is, that the sayd Lutheranes in their articles agreed vpon at Smalcalde, the which they made in the yeare 1537. to be exhibited to the generall Councell which was reported to be holden at Mantua, among other articles they approued this of the Popes authority, and vnto these Philip Melanchthon also subscribed. Who also afterward in the yeare 1548. far more euidētly approued the Popes autho-

rity, writing thus in his Epistle to the *Lord Embassador Theopulus*: *Besides these*, sayth he, *we reuerently honour and worship the authority of the Roman Bishop and all Ecclesiasticall policy, so that the Bishop of Rome do not reiect vs*. Thus *Philip* in that place.

Habentur ista eodem c. 6. fol. 7. Pag. 1.

8. But what was the most true opinion of *Melanchon* concerning this matter appeareth more euidently by a certaine epistle he wrote in the yeare 1535. of the Ecclesiasticall iarres, and the agreement which was made concerning the articles in controuersy, wherein he *alledgeth some reasons for the Popes Supremacy*. These are *Philippes* wordes speaking of some of his who did hinder & resist the agreement which was to be made with Catholikes: *Some of them*, saith he, *do thinke that nothing els is demaunded, but that hauing shaken of the Popes Monarchy, and reiecting all the old Ecclesiasticall ordinances, a certaine Barbarous liberty should be established*. And a little after. *Ours do grant that the Ecclesiasticall policy is a thing very lawfull in it selfe, that is to say, euen as there are some Byshops who haue charge, or rule diuers Churches: so also the Pope of Rome exceedeth all other Byshopes in authority. This Canonicall policy, as I think, no wise man eyther can or should reiect, if he desire to keepe himselfe within his owne limits*. And againe. *As concerning the riches and reue-*

Extat integra ista Epist. Philip. in cent. Epist. Theol. ad Io. Schunebelium ministrum Biponti in ũ estq; ista Epist. inter cæteras ordine 74. iuxta edit. Bipont. Anno 1597.

newes they are the liberall and magnificēt gyftes of Kinges and Princes. VVherfore as concerning this article of the Popes ſupremacy, and the authority of other Byshopes, there is no Controuerſy among vs. For both the Pope of Rome may eaſily retaine his authority and the other Byshops may alſo keepe theirs. And there muſt needes be ſome gouernours in the Church of God who may ordayne thoſe which are called to Eccleſiaſticall offices, and may exerciſe the authority of the ſayd Church in all Iudiciall and difficulte matters, as alſo may examine the doctrine of the Prieſtes therof. And that if there were no ſuch Bishops, yet there ſhould be ſuch ordayned for that purpoſe. And a little after. *That Monarchy of the Pope is very good in my iudgment & neceſſary, to the end that the vniforme good agreement in doctrine may be kept in many Nations. VVherfore a perfect good agreement in this one article concerning the Popes ſupremacy may eaſily be eſtablished, if they could once agree about other articles.* Hitherto *Philip*.

9. Much like vnto theſe wrote *Martin Bucer* by the conſent of *Capito*, *Hedio*, and *Niger* his confederates of the Church of *Argentine*, who were as *Beza* ſaith, great fauorits of *Caluin*. For in the ſame *Century* of Epiſtles there is one extant with this title: *Martin Bucer* doth teſtify his agreemēt in all thinges with *Philip Melāthon* both in his owne name, and of the whole Church

Beza in vita Calu. An. 1538. ſub finem.

Church of *Argentine*. And this Epiſtle of *Bucer* is next vnto the fore ſayd Epiſtle of *Philip Melanchthon*. *Centuria Epiſt. Schuneb. Epiſt. 75.*

10. Moreouer in this very Epiſtle when *Bucer* treateth of this Eccleſiaſticall *Monarchy* (the which he calleth *Policy*) he writeth thus. *But we deſire nothing leſſe then that the Kingdome of Chriſt ſhould want her policy or authority to commaund. No where ſhould thinges be done in better and more certaine order, no where ſhould the obedience be greater, the ſubiection more perfect, the reuerent reſpect of authority more religiouſly obſerued. But now the outward power whatſoeuer it be, is of God, and he reſiſteth Gods ordination, who is not obedient vnto this.* Finally towards the end of the ſame Epiſtle, thus he concludeth. *VVe will therfore in no ſorte hinder the ſmall and perfect agreement of Churches. The Pope of Rome and all the other Byſhops may lawfully keepe their authority, yea and their dominions alſo; let them vſe their authority only to the edification, and not to the deſtruction of the Church: ſeing that there is no authority at all the which we do not account holy, and we teach the ſame vnto them. VVe ſeeke for nothing ſo diligently as for the diſcipline of the Church.* Hitherto *Bucer* with his companions, who did euidently foreſee, that neyther any good agreement in doctrine nor Eccleſiaſticall diſcipline can continue any long tyme

without one ſupreme head & Monarch of the viſible Church.

11. Finally, now alſo as many of our Aduerſaries as haue any experience in matters of *Policy*, and are well affected towards the monarchy of Kinges and Princes doe willingly acknowledge that there muſt needes be one ſupreme Byſhop in the Church of God, and that this is to be iuſtly graunted to the Pope of Rome, if we could once agree among our ſelues about other matters in Controuerſy. For they ſee very well, that all thoſe arguments wherby the monarchy of ſecular Kinges and Princes is eſtabliſhed do proue in the ſame manner alſo the Eccleſiaſticall Monarchy. And of the other ſyde all thoſe arguments which do impugne the Eccleſiaſtical Monarcy do no leſſe ouerthrow the temporall Monarchy of all Chriſtian Kinges and Princes.

CHAP.

CHAP. VIII.

Wherein the arguments of our Aduersaries against the Church of Rome are confuted.

THese are the chiefest arguments which our Aduersaries do obiect against vs out of holy Scripture. The first. Christ is the head of the Church, the rocke & foundation, besides which no man can lay any other. Cor. 11. v. 3 Ianswere that of one and the same thing there may be many heades, so that one be subiect to another. For the head of the woman is the man, the head of euery man is Christ, and the head of Christ is God, as the Apostle testifieth. And so the woman hath three heades, her Husband, Christ, and God; but each one of them is subiect vnto another. So *S. Peter* or the Pope of Rome is the head of the Church, but vnder Christ and subiect vnto him. Because Christ is the heade of *S. Peter*, and of the Byshop of Rome. *Ad Ephes.* 1. v. 22. Moreouer Christ is the head of the whole Church aswell present as to come, aswell of the old Testament as of the new;

But *S. Peter* or his ſucceſſor is only head of the Church in this world and of the new Teſtament only. Hereupon ſayd Chriſt, *vpon this rocke I will build my Church*, that is to ſay, the Church of the new Teſtament which was then to be built.

Matth.16. v.18.

2. Yea euen by the nature of a head we may gather very well that beſides Chriſt, who is the head of al Churches aſwell viſible as inuiſible, as the Apoſtle ſaith, there is alſo another viſible head of the viſible Church, for otherwiſe it were a monſter, becauſe it ſhould be a viſible body without a viſible head. Yt is neceſſary therfore, that beſides an inuiſible heade which is Chriſt, there be alſo a viſible heade in the viſible Church, to wit *S. Peters* ſucceſſor.

Ad Epheſ. 1. v. 22.

3. Furthermore the actions which Chriſt exerciſeth in his Church are of two kindes, ſome are inuiſible as our *vocation, iuſtification & ſanctification &c.* and theſe Chriſt exerciſeth and doth by himſelfe. Some other actions are viſible, as to preach, adminiſter Sacraments, and to gouerne viſibly the Church &c. Theſe Chriſt doth not exerciſe by himſelf alone, but alſo by viſible men which repreſent his perſon. Wherfore euen as Chriſt ſhould not be ſayd truly to baptize any

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vnleſſe there were ſome viſible man who in the perſon of Chriſt ſhould viſibly baptize: neyther can he be ſayd truly to gouerne viſibly euery particuler Church vnleſſe in each of them ſome particuler perſō do viſibly gouerne in Chriſts ſteed: ſo alſo neyther ſhould Chriſt be ſayd truly to gouerne viſibly the whole Church, vnleſſe there were ſome one who in his perſon might viſibly gouerne the whole Church. But this perſon can be no other but the Byſhop of Rome.

4. And that which hath byn ſaid before of the head, is alſo to be vnderſtood of the rocke and foundation. For Chriſt is indeed the chiefeſt foundation of all true belieuers: but the ſecondary and ſubordinate foundation vnto Chriſt is alſo the doctrine of the Apoſtles and Prophets, as the Apoſtle expreſſely ſaith to the *Epheſians*: and *Caluin* alſo acknowledgeth it to be moſt true. But if the doctrine of all the Apoſtles be alſo the foundation of the Church, why ſhould not alſo S. *Petres* doctrine be the ſame. For when we ſay that *S. Peter* is the foundation of the Church, by S. *Peter* we doe vnderſtand not his perſon only but alſo his doctrine preached in the Church of Rome.

1. *Cor.* 3. *v.* 11.

Epheſ. 2. *v.* 20.

Calu. ibid. & l. 1. Inſt. cap. 7. ſect. 2.

5. More

5. Moreouer seing that S. *Iohn* in his *Apocalyps* sayth, that the Citty of God hath *twelue foundations, and in them twelue names of the twelue Apostles of the lambe.* VVhat merualle is it, if *S. Peter* the first of the Apostles be called a *rocke* or *foundation of the Citty of God.*

Apocal. 21. v. 14.

6. And heere it is to be considered, that when the Apostle sayth that there is no other foundation besides Christ, this word (*besides*) hath the same signification that contrary or against hath, as appeareth by many other places of holy Scripture. For otherwise all the Apostles are called the foundations of the Church, as we haue sayd before: but they are not contrary or against Christ, but vnder Christ and subiect vnto him.

1. Cor. 3. v. 11.

Supra cap. 35. §. 2. Contr. 2.

7. Finally yf we examine more exactely the true sense of those wordes of *S. Paul* to the *Corinthians*, yt will appeare manifestly that our aduersaries wrest the said wordes of the Apostle to a contrary sense and meaning. For the Apostle doth not speake of the foundatiō of the whole buylding of the Church of *Christ* wherof only is our present Cōtrouersy: but of the foundatiō of particuler & priuate actions of euery true beliuer. For *S. Paul* manifestely writeth, that he layd that founda-

1. Cor. 3. v. 10.

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tiō wherof he ſpeaketh, & that euery one buyldeth his owne proper worke vpon this foundation. But there is a great difference among theſe foundations: becauſe heere Chriſt himſelfe is he who made & ordayned *S. Peter* to be a foundation. *I ſay vnto thee*, ſaith *Chriſt* to *S. Peter, that thou art Cephas*: there *S. Paul* is he who lōg after laid that foundation wherof he ſpeaketh, *as a wiſe worke-mayſter*, ſaith he, *haue I layed the foundation*. Heere Chriſt himſelfe is he who buildeth, *Vpon this rocke*, ſaith our lord, *I will build*. There euery priuate man is he who buyldeth, *but let euery one looke* ſaith the Apoſtle, *how he buildeth theron*; heere the Church is that which is built theron, *I will build*, *ſaith our Lord*, *my Church*. There the worke of euery priuate man is that which is built theron. *If any mans worke abide*, ſaith the Apoſtle, *that which he built therupon ſhall receaue reward*. *S. Paul* therfore ſpeaketh of the foundatiō of good workes which belong vnto iuſtice and life euerlaſting wherof as we haue ſaid *Chriſt is the only foundation*. We treate here of the foundation of the outward and viſible gouernement of the Church and doctrine of ſound faith. Now *S.* *Peter* & his ſucceſſors were ſuch a foundation. Wherfore that whiſh our Aduerſaries alleadge out of *S.*

Matth. 16. v. 18.

1. *Cor.* 3. v. 10.

Matth. 16. v. 18.

1. *Cor.* 3. v. 14.

§. 3. *huius cap.*

Paul

Paul, doth nothing concerne this our preſent diſputation.

Ioan. 18. v. 25. 8. The ſecond argument. *S. Peter* denyed Chriſt thrice, therfore he could not be the *rocke*, againſt whome the gates of hell ſhould neuer preuayle. I anſwere that when S. *Peter* denyed Chriſt, he was not as then the foundation of the Church. For promiſe was made vnto him only, *Matth.* 16. *I will build &c. I will giue thee &c.* ſpeaking alwaies in the future tenſe: but afterward *Ioan* 21. the authority was actually giuen which was before promiſed vnto him, and that after that denyall of *S. Peter* as alſo after the reſurrection of Chriſt, *feede my lambes*, ſaith Chriſt, *feede my ſheepe*.

Ioan. 21. v. 15.

9. The third argument. After that the foreſayd authority was giuen *Ioan*. 21. *S. Peter* was reprehended by *S. Paul, Gal.* 2. I anſwere that as witneſſeth *Tertullian* the *Marcioniſts* obiected this very ſame place againſt Catholikes, vnto whome *Tertullian* anſwereth in theſe words, *Indeed*, ſaith he, *it was a vice or fault of his conuerſation, and not of his preaching*. And he anſwered very well; for *S. Peter* might peraduenture the haue ſynned, but he could not erre in fayth, becauſe he knew very well that the *Moyſaicall Law* was not neceſſary to ſaluation

Tertull. l. 3. contra. Marci. c. 3.

Tertull. de præſc. aduerſus Hæret. c. 23. in fine.

tion for the *Gentills*, neyther did he euer teach the same to be necessary. Yea when there arose any controuerly about this matter, he manifestly taught that the *Gentills* were not obliged by it, as may be seen in the *Acts of the Apostles*. Wherfore if S. *Peter* offeded in any thing, it was a synne of his conuersation and not of his preaching & doctrine, wherof we now only dispute, albeit there are many who thinke that S. *Peter* did not offende at all in any respect, of whom see *Bellarmine*, and *Baronius*.

Act. 15. v. 10. & 11.

Bell. l. 1. de Rom. Pont. c. vlt. in fine. Baron. Tom. 1. an. 51. & 52. & seq.

10. The fourth argument. *S. Paul* reprehended those that said they belonged to *S. Peter*. I answere that those men deuided Christ from *S. Peter* and *S. Paul*, and they opposed them against Christ as equalls vnto him, making them as it were so many Christs: The which *S. Paul* declareth in these wordes, *Is Christ deuided?* Moreouer they attributed to *S. Peter* and *S. Paul* the internall and inuisible giftes of the holy Ghost, and the effect of the Sacrament, yea and our redemption also, no otherwise then they did vnto Christ. Hence are those wordes of *S. Paul* in the same place, *why? was Paul crucified for you? or were you baptized in the name of Paul?*

1. Cor. 1. v. 13.

1 Cor. 1. v. 13.

1. Cor. 12. v. 13.

11. But we teach that the Pope of Rome

Rome is inferior and not equall vnto Christ: wherupon he is also called the *Vicar of Christ*, as subiect vnto him, and not deuided from him. Moreouer we teach that the *Pope* doth not giue the inward and spirituall gyftes of *Fayth*, *Hope*, and *Charity*, but he is only the *Vicar of Christ* in the doctrine of fayth and exteriour gouernement of the Church.

12. The first argument. The Apostle to the *Corinthians* and *Ephesians* doth recount diuers offices of the Church, and yet he sayth nothing of *S. Peter*. I answere, first, that it is not necessary that the Apostle make any mention of *S. Peter* in euery place, for it is sufficient that in some one place or other he hath euidently declared that *S. Peter* was a chiefe member of the Church the which he did when he said, that he came to Hierusalem to see *S. Peter*, and tarryed with him fifteene dayes.

1. *Cor.* 1. v. 18. *Ephes.* 4. v. 11. *Gal.* 1. v. 18.

13. Furthermore in these very places he manifestly maketh mention of *S. Peter*. For euery where he putteth the Apostles in the first place, and all Christians knew well inough, that *S. Peter* was chiefe of all the Apostles, according to that of *S. Matthew*, *the first Simon who was called Peter*. Heerupon saith *S. Augustin*: *who knoweth not that*

S. Peter was the chiefe of the Apostles?

14. Finally the Apostle himselfe doth not indeed speake in these places of the ordinary *Ecclesiasticall Hierarchy*, but of those extraordinary giftes which were giuen to the members of the *primitiue Church*. For he recounteth there also the *Euangelistes*, *Prophets*, *the grace of doyng cures or helpes*, *kindes of tongues &c.* which are certaynely extrordinary gyftes: as *S. Chrysostome*, *Theophilactus*, *Oecumenius*, and others expounding these wordes of the Apostle, haue well noted.

15. The sixt argument. Many of the Bythops of Rome were wicked bad men, and giuen to many kindes of synnes, as all euen Catholike writers do testify. As therfore they haue grieuously erred in manners, so they might also erre in faith and doctrine. I answere that this was in tymes past the argument of the *Donatistes* agaynst Catholikes, wherunto *S. Augustine* hath often answered. For there is a great difference betwixt their conuersation and doctrine, because an error committed in our manner of conuersation only hurteth him which erreth, but an error in doctrine is also hurtfull to many others, yea euen to the whole Church of God. Hence proceeded that admonition of Christ:

S. Aug. Tom. 2. Epist. 165. ad Gener. & Tom. 7. contra literas Petil. Donatist. lib. 2. c. 5. 6. & 52.

all thinges therefore, whatſoeuer they ſhall ſay to you, obſerue yee, and doe yee: but according to their workes do ye not. Caluin alſo refuteth this argumẽt of our Aduerſaries more at length as the fooliſh inuention or dreame of the *Anabaptiſtes*: for he knew very well that among his Miniſters there were many moſt wicked vngodly men. Wherfore it is very ſtrange that his followers will repeate and inculcate this argument ſo often.

16. Our Aduerſaries haue many other arguments beſides theſe which need no confutation: for they are not taken out of the word of God, but all do rely and are grounded vpon lyes and meere fables forged by auncient *Heretickes*, or *Schiſmatickes*, or at the leaſte by ſuch as were no fauourits nor welwillers to the Church of Rome, the which *Doctor Sãders* and *Cardinall Baronius* proſecute particulerly throughout all ages. Wherfore that ſaying of the Apoſtle doth very well agree to our Aduerſaries. *And from the truth certes they will auerſe their hearing, and to fables they will be conuerted.*

Sander. l. 7. citato. Baron. in omnibus 12. Tom. 2. Tim. 4. v. 4.

17. We will heere alledge one moſt certaine example of thoſe Slaunders the which our Aduerſaries caſt againſt the Church of Rome. And that we may alſo omit

Calu. l. 4. Inſt. c. 7. ſect. 18.

omit that *Caluin* in few wordes hath no leſſe then fiue manifeſt lyes of one only Byſhop of Rome, *Iohn* 22. as *Bellarmine* clearly proueth; the ſame *Caluin* truly hath forged three moſt famous and markable lyes againſt the whole Church of Rome: for he ſaith, that theſe are the three principle articles of that Diuinity which is taught by the Byſhops and Cardinalls of Rome. *Firſt, that there is no God. The ſecond, that all thinges which are written & taught concerning Chriſt, are lyes and fables. The third, that there is no lyfe after this.* *Bellarm. l. 4. de Rom. Pont. cap. 14. cum agit de 36. Papa. Caluin lib. 4. Inſt. c. 7 ſect. 27.*

18. But that one anſwere which *S. Auguſtine* gaue the *Donatiſts* ſlaundering wrongfully *Catholikes* in tymes paſt, may ſuffice to confute all theſe reproachfull and iniurious lyes of our preſent Aduerſaries. *Let vs not heare*, ſaith he, *what this or that man ſaith, but what our Lord ſaith: let vs not heare, this ſay I, thus ſayeſt thou, but thus ſaith our Lord, and what the holy Scriptures ſay vnto vs concerning the Church.* *S. Aug. Tom. 7. de vnitate Eccleſ. c. 31 & 35.*

19. Moreouer that which in general the ſame holy Father in another place ſaith againſt the lyes of the *Donatiſts*, may now very well be applyed in this manner to the Roman Church. *I know*, ſaith he, *what is written in the holy and Canonicall Scriptures concerning the Church of Rome and the faith* *S. Aug. Tom. 7. de vnitate Eccleſ. c. 12.*

thereof, I know not what you say of her Apostacy or vfalling from her fayth. Truly as we do reade in bookes, the which you also do honour & reuerēce, of the Roman Church and fayth therof, so also reade you vnto vs out of bookes the which we also do honour and reuerence, how she forsooke and lost her fayth. Doth it please you that we should beleeue euery slanderous reproach of men vpon what occasion soeuer it was vttered and obiected against the Roman Church, the which the holy Ghost hath both deliuered & cōmēded vnto vs by his holy Scriptures, this indeed is pleasing to you, but whom also it should more iustly please, you see well enough, but you being ouercome by obstinacy will not yield to the truth. And a little after. Lo heere the Roman Church, with whome I communicate, where I reade thee her name, there finde thou me her faultes, if thou canst, but if thou cryest, and rehearsest them from some other place, we following the voyce of our Pastour euidently declared vnto vs by the mouth of the Apostle S. Paul, do not admit, beleeue, or heare your wordes. My sheepe, saith our heauenly Pastour, heare my voice and follow me. His testimony of the Roman Church is not obscure, but very cleare and manifest. Whosoeuer will not go a stray or wander from his flock, let him heare him, let him follow him. Hitherto S. Augustine.

Rom. 1. v. 7.

Rom. 11. v. 8.

Ioan. 10. v. 27.

Rom. 12. v. 7. & 8.

20. Finally it is heere diligently to be noted, that our Aduersaries neuer durst be so bould as to affirme so strange and absurd

lurd things of the Church of Rome, ſo auncient in it ſelfe, and ſo commended by all the auncient holy Fathers, yea and by the Apoſtle *S. Paul* himſelfe, but that they falſely perſwade themſelues that ſhe hath loſt and forſaken the true doctrine of Chriſt. Heerupon they ſay that Rome is Babylon, and they are not aſhamed to affirme the Pope to be Antichriſt. But if it were once proued manifeſtly, that the Roman Church teacheth nothing which is not very agreable to the word of God, all our Aduerſaries weapons againſt the Church of Rome will eaſily be blunted and ouerthrowne, and alſo they wilbe forced to confeſſe with *Caluin*, that the breach from this Church, is the denyall of God and Chriſt, or that there cannot be imagined any fault more heynous. But this God willing ſhalbe more euidently hereafter declared in euery Controuerſy.

Rom. 1. v. 7. & 8.

Calu. l. 4. *Inſt. cap.* 1. *ſect.* 10. *in fine*.

CHAP. IX.

Of the Adoration of the Pope of Rome, & of the kiſſing of his feete.

AMongſt other Crimes wherewith the *Roman Church* is charged by our Aduerſaries, one at which many take offence, is the *adoration* of the *Pope*, and the *kiſſing of his feete*. We will therefore in this Chapter ſay ſomewhat in iuſtification therof, for if it ſhall appeare that nothing is done therein which is not warranted by the written word, it will appeare how little reaſō they haue to tearme that *impious Idolatry*, which is nothing els indeed but *Religious piety*.

2. Howbeit we are firſt to forwarne the Reader, to the end he be not deceaued by the name of *Adoratiō*, that *Adoratiō* in the holy Scripture hath two ſignifications: in the one it appertayneth to *God alone*, in the other it may without any ſinne at all, yea with great merit be giuen *to men*. And of adoration in both ſenſes, are verified thoſe wordes of the Scripture; *they adored firſt God, and then the King*. Many other places of

2. Paral. vlt. v. 28. Gen. 2. v. 7. Gen. 27. v. 28. Gen. 49. v. 8.

of Scripture there are which approue this adoratiõ of men, of which only we now treate. For this adoration only is exhibited to the *Pope*, & not that other which belongeth only to *God*: and it is exhibited vnto him as the *Vicar* of *Christ*, wheras the other cannot be exhibited but to the true God himselfe. Now there are foure testimonies of holy Scripture which euidently proue, that the adoration of the *Pope*, is not only lawfull, but also dutifull.

3. The first testimonie is, that which the *Prophet Isay* recordeth in these wordes: *Thus saith our Lord, the labour of Egipt, & the merchãdize of Ethiopia, & the eminent men of the Sabeans shall come vnto thee, and they shalbe thine, they shall follow thee, they shall go with their handes manacled, or bound in chaines, and they shall adore thee, and make supplication vnto thee.* It is manifest that the Prophet in this place speaketh not to Christ, but to the Church: for all the verbes and pronownes in the *Hebrew text* are of the feminine gender, and not of the masculine; besides, it appeareth euidently by all that goeth before these wordes, and all that followeth, that this promise was made to the Church of *Christ*. The *Prophet* therfore saith, that the labour & negotiatiõ (that is the riches gotten togeather by labour and negotiation) of *Isaie* 45. v. 14.

Egipt, and *Ethiopia*, and the eminent persons of the *Sabeans* (by whome are vnderstood the *Princes* of the *Gentils*) shall passe ouer to the Church, and they shalbe the Churches, and they shall walke after the Church in manicles (by which are signified Ecclesiasticall lawes) and that they shall *adore* the Church, and make supplication to her.

4. And it is to be obserued, that the *Hebrew* word in the last cōiugation, as it is vsed heere, and in a manner euery where el⁊, signifyeth to *prostrate ones selfe before another*, not howsoeuer, *but by way of adoration*, as al that are skilfull in the *Hebrew* tongue know, in so much as the adoratiō done ōly to *God* is often expressed by this word. This therefore is the true sense and meaning of this place, they *shall prostrate themselues before thee, thereby to exhibite adoration vnto thee*: we haue therefore out of the Scripture that the Church, and consequently the Ministeriall head thereof, not only may, but must be adored, vnlesse we will make God to falsify his promise. But the crafty dealing of *Caluin* heere is to be detected, who to abuse the Reader leaueth out in his latin translation twice the Pronowne *Te*, that this adoration may not seeme to be referred to the Church, but eyther

Calu. commēt. in Isa. 45. v. 14. edit. ann. 1559. Gen. apud Ioan Crispinū.

ther to God, or to Christ; for he translateth not, *adorabunt te, & obsecrabunt te*: but thus, *adorabunt atque obsecrabunt*: whereas in the Hebrew, the particle (*te*) is twice put in the *feminine gender*, so as this adoration and obsecration must needes be referred to the Church, and therefore those of *Geneua* durst not omit the same, neyther in their *French Bibles*, nor in their corrupt translation: which they call *Vatablus*, no nor *Caluin* himselfe in the former edition of his Commentaries vpon *Isayas*, which was set forth in French in the yeare 1552. but in his latter latin edition in the yeare 1559. (which he will needs haue accounted a new worke) being now become more wary, he twice omitteth that particle, and that not vnaduisedly, but of set purpose, as is manyfest by his former edition.

Caluin. in epist. ad Reg. Angl. ante comēt in Isaiam edit. illius anni 1559.

5. The second testimony is also in the same Prophet *Isayas*, in which much more clearly is declared the exceeding great honour which the *Kinges* and *Princes* of the earth shall doe vnto the Church: for thus God speaketh to the Church of Christ. *Kinges shalbe thy nursing Fathers, and Queenes shalbe thy nurses: they shall adore thee with their faces bowed downe to the earth, and licke vp the dust of thy feete*: Where not only is expressed

Isa. 49. v. 23.

preſſed that humble adoration, by which one proſtrateth himſelfe before another bowing downe his face euē to the earth, but there is further added a new Metafor *of imbracing and kiſſing of feete*, put in practice by Chriſtian *Emperours*, *Kinges*, and *Princes*, therby to honour the vicar of *Chriſt*, and in him the Church, or rather *Chriſt* himſelfe: for whoſoeuer with gredines and feruour, haſten to the imbracing and kiſſing of the feete of any man, ſeeme as it were to licke, and thereby to wipe away the duſt of his feete, for the *Hebrew* word ſignifyeth *to wipe away* in what manner ſoeuer, as may be ſeene in the booke of *Numbers* the 22. *Chap.* and the 4. *v.* and the 3. of Kings *Chap.* 18. *v.* 38.

6. The Prophet *Iſay* then in theſe wordes fortold that *Kings* and *Queenes*, that is *Princes*, men and women, ſhould proſtrat thēſelues downe to the earth at the feet of the Church, ſo as by imbracing and kiſſing therof they ſhould ſeem to wipe away the very duſt of the Churches feet: which prophecy hath byn fullfilled of old, and as we ſee, is ſtill fulfilled in the *Roman* Church by the humble and Religious ſubmiſſion expreſſed by *Chriſtian Catholike Princes* in the imbracing and kiſſing of the *Biſhop of Romes* feet, the ſupreme *head* of the

Church

Church on earth, which kind of Religious worship seeing it was so many ages agoe foretold by the Prophet, our Aduersaries had small reason to thinke the same so absurd a thing, or so much estranged from *Christian* piety.

7. The third testimony is taken from the same Prophet, which no lesse manifestly doth shew vnto vs, that such an adoration and kissing of the Churches feete was to be practised as hath byn sayd; for amongst many other thinges which he foretelleth, appertayning to the *Maiesty & powerful authority* of the Kingdome of *Christ* to come, he setteth downe this promise made by God to the Church, *The sonnes of them that humbled and afflicted thee, shall come and bow vnto thee, and all they that detracted from thee shall adore thy footsteeps*, which in the *Hebrew* is much more cleare, where it is thus, they *shall adore* the *bendings of thy feete*, then the which nothing could be sayd more manifestly for the adoration of the Churches feete in her visible head; for the *bēdings of the feete* by the figure *Synecdoche* signify the feet themselues, as may be seene in the third of *Iosue* and the 15. v. For the *bindings of the feete* in that place are in the 15. v. following called *feet*, so the *bendings of the hands themselues* 1. Reg: 5. v. 4. *Isa. 60. v. 14.*

and

and 4. *Reg*. 9. c. v. 35. which wordes of the Prophet conuince *Caluin*, as shalbe sayd. We see then how the *Prophet Isayas*, not in one place only, but in many, foretelleth this adoration as a thing very remarkable, & which greatly setteth forth the honour and excellency of the Church of *Christ*.

8. The fourth testimony is to be seene in the *Apocalyps*, where *S. Iohn* testifieth in expresse tearmes, that God made such a promise to the Angel, that is, to the Bishop of the Church of *Philadelphia*; Behold, *I will make them come and adore before thy feete, and they shall know that I haue loued thee*, which is all one, as if he had said, I will make them come and adore they feete, for in the Scripture according to the Hebrew phrase, *to adore before any thing*, is *to adore the thing*, so *Elcana* and *Anna* his wife are said to haue adored before our Lord, when they adored our Lord himselfe, so *S. Iohn* in his *Apocalyps* writeth, *that all Nations shall come and adore before God*, that is, they shall adore God himselfe: lastly that which by *S. Luke* is expressed in these wordes, *if thou shalt adore before me*, *S. Matthew* expresseth thus, *if falling downe thou shalt adore me*. It is all one therfore in the Scripture, to adore before a thing, and

Apocal. 3. v. 9.

1. *Reg*. 1. v. 28.

Apoc: 15. v. 4.

Luc. 4. v. 7.

Matth. 4. v. 9.

and to adore the thing. Moreouer if God was willing and pleased that men should adore the feet of the Bishop of *Philadelphia*, much more gratefull and acceptable will it be to him, that Christians with a godly affection should prostrate themselues at his feete who is the supreme Bishop of the whole Church, and by kissing of thē exhibite vnto him not only a Ciuill, but also a Religious adoration, adoring him in God, and for God, which is well expressed by God himselfe whē he saith, *they shall know that I haue loued thee*, so as this adoration must be admitted, or expresse Scriptures denied. *Apoc. 3. v. 9.*

9. Neyther is this any whit differing from the custome of the auncient Church, as our Aduersaries obiect, but rather very conformable and agreable therunto: for it is manifest that kissing of feete was exhibited of old, not only to the Bishop of Rome, but also to other holy personages. For thus writeth *S. Hierome* of blessed *Epiphanius*; *Men and women of all ages did flock vnto him in great troupes, offering their little ones, kissing his feete &c.* And *S. Chrysostome* vehemently exhorteth the people, *to prostrate themselues at the feete of all Monkes* in signe of honour and reuerence, *Come*, saith he, *and touch the holy feet*, for *Hier. epist. 61. ad Pammach. n. 25. iuxta editionem Mariani Victorij. Chrysost. Hom. 14. in 1. Epist. ad Tim.*

for it is much more honorable to touch their feet, then to touch the head of others.

10. And that it was an auncient custome in the Roman Church, that such as came to salute the supreme Byshop should prostrate themselues and kisse his feete, is sufficiently proued by the hystory of *S. Susanna* recited by *Baronius*: and *Tertullian* who liued a hundred yeares before *Susanna*, maketh also not obscure mention hereof: for describing the manner after which in his tyme penitents were wont to be receaued in the Roman Church, amongst other thinges, he saith, that penitents were wont to fall downe to the Priests, and to kneele to the dearely beloued of God: which is nothing els but kneeling downe to adore: and the same *Tertullian* els where saith, that they were wont to licke vp the footesteps of euery one that past: where he seemeth to allude to those wordes of the Prophet *Isay*, cited a little aboue, *they shall licke vp the dust of thy feete, and adore the steppes of thy feete.* Now if it be so that they licked the footestepes of all Christians, much more doubtlesse the footestepes of the supreme Byshop, who receaued them into the Church, and who at that tyme was called the blessed Pope, as the same *Tertullian* witnesseth.

Baron. Tom. 2. an. 294. n. vlt.

Tertul. de penitent. c. 9.

Tertul. de pudicit. c. 13.

Isaias 49. v. 23.

Isaias 60. v. 4.

11. Ney-

11. Neyther doth this adoration derogate any thing frō the honour of God or Christ, but rather much more illustrate and set it forth, for this honour is exhibited to the Bysshop of Rome, not for his owne holines or any other quality with which he is adorned as a priuate person, but only for that authority and spirituall power which he receaued from Christ, and which indeed properly appertayneth to God, and to Christ: and therefore in him, and by him, Christ, whose person he representeth is honored and adored, according to those words of *Tertullian. VVhen therefore, saith he, thou stretchest thy selfe forth to the knees of thy brethrē, thou layest hold on Christ and makest thy supplication to Christ.* And this *Calvin* himselfe by the force of truth confesseth, when he speaketh of the Adoratiō of the Church: for expounding those wordes of the Prophet *Esay, they shall adore the steppes of thy feete*, or as he translateth, *they shall bow themselues downe to the plantes of thy feete*, thus he writeth: *Heere some man will aske whether this honour of which the Prophet speaketh, be not too much and greater then is to be exhibited to the Church? for to bow our selues downe and prostrate our selues are signes of that honour which no man ought to admit. I answere, this honour is not exhibited to the members, but to the head,* Tertul. de panitent. c. 10. Calu. in c. 60. Matth. 24.

to wit Christ, who is adored in the Church, so Calvin: which also those words of God in the Apocalyps manifestly declare to be true: *I will make them adore thee before thy feete, and they shall know that I haue loued thee*, for therefore is this honour exhibited to the supreme Bishop, because *God* hath so exalted the *Roman Sea*, and beene so liberall towards it, which is a signe of exceeding great loue. And heere hence it is, that the same veneration is exhibited to *all Bishops of Rome*, as well to the bad as to the good, for they are not honored for their owne goodnes, but for the office which Christ bestowed vpon them. As also they are called holy, and most holy, not for their owne personall holynes, but for the holynes of Christ, whose person and place they sustaine vpon earth, and for the holynes of the office which they receaued frō God, euen as S. *Paul* called *Festus President of Iury*, very good, not for any goodnes of his owne, for he was an *Infidel* and a wicked man, but in regard of his office, for so the *Presidents of Prouinces* were wont to be stiled, as well noteth *Baronius*.

Act. 28. v. 25.

Baron. Tō. 1. anno 58. num. 13.

12. Moreouer whereas in the Scripture *feet* signify, *diuine mission, and vocation*, which is most ample in the *Bishop* of *Rome*, no merualle if greater veneration be exhibited

Rom. 10. v. 15.

to his feet: & it is to be obserued that there is a Crosse vpon his shoe, *which all kisse*, to giue vs to vnderstand that the honor is not exhibited to him but to *Christ* crucified, whom he representeth.

13. To conclude, heere hence is easily solued that which our Aduersaries obiect of *S. Peters* refusing to be adored by *Cornelius* the *Centurion*, for *Cornelius* adored not S. *Peter* in respect of *Christ* whose Vicar he was, but in respect of himselfe whom he took to be some God, as did the *Licaonians* thinke of *Paul* & *Barnabas*: so *S. Hierome:* or surely, they thought *Peter* to be more then a mã, as manifestly appeareth by *S. Peters* answere, *Arise, for I also am a mã*, & therfore *Cornelius* was to be admonished & corrected: for adoration is either good or bad, according to the cause or reason for which it is exhibited. Now the cause for which *Catholikes* exhibite the same to the *Bishop of Rome* is very good; to wit, the excellent *power of Christ*, or rather *Christ himselfe* gouerning & ruling his Church in his Vicar, and therfore this adoration is good and gratefull to God, but the cause of *Cornelius* adoration was fond and false, and therfore his adoration was naught and worthily reprehended.

Act.10.v. 25. & 26.

Act.10.v. 10.

Hieron. aduers. Vigil. ep. 53. n. 12. iuxta edit. Mariani Victorij.

Act.26.v. 26.

14. I know our Aduersaries often

obiect that *Pope Alexander the third* did insolently trample vnder his feete *Frederike* the *Emperour*: but this foolish fable is soundly and copiously refuted by *Baronius* citing the testimonies of such as were present and haue committed to writing all that passed, in which there was nothing vnusuall, but the *Pope* admitted from *Frederike* the accustomed adoration. He that desireth more concerning the kissing of the *Popes* feet, may read *Ioseph Stephanus* who hath written a whole booke therof: it is sufficient for vs to haue briefly proued the same by many euident testimonies of holy Scripture.

CHAP.

Reade

CHAP. X.

Of generall Councells.

GENERAL Councells doe represent the whole body of the Catholike Church; wherefore we will now speake a little of them: for seeing that we haue already spoken of the head of the Church, it remayneth we treat of the body therof. But this we will do briefly. For our Aduersaries now adaies graunt many thinges concerning this matter which in tymes past they denyed. To the end therfore that the true state of this Controuersy may the better be vnderstood, three thinges are to be considered which our Aduersaries hauing now learned by experiēce to be true, do willingly graunt vnto vs.

2. The first is, that these Councells are very profitable, & that the authority therof is not to be despised. For seing that the Apostle warneth vs, to obey euery true Pastor, much more are we bound to obey many assembled togeather. For which cause our Aduersaries would also *Hebr. xiii. vers. 17.*

Calu. l. 4. Inst. c. 9. sect. 13.

that we should all obey their synodicall assemblies: Heereupon sayth *Caluin*, *Truly we do willingly graunt, that if there happen debate about any doctrine, there is no better nor surer remedy, then if a Synod of true Bishops assemble togeather, where the doctrine in controuersy may be discussed.* Thus he. And euen naturall reason it selfe conuinceth this to be true, as *Caluin* also confesseth. For it is an easier matter for many assembled togeather to discerne the truth from falshood, then if any one should attempt it at home.

Calu. eadem sect. 13.

3. The second thing which our Aduersaries graunt, is, that *Generall Councells when they are assembled togeather in the name of Christ do not err in matters of faith, for they confesse that Christ promised this to two or three assebled togeather in his name.* Thus *Caluin*, and he addeth, that they may erre when they are not called togeather in the name of Christ, the which no Catholike did euer deny, as will appeare heereafter.

Matt. 18. 9. 20. Calu. c. 9. citato. sect. 2. §. 9. sequēt. Beza 3. volū. Tract. Theol. Tract. 8. de Eccles. notis. pag. 138. edit. anno 1582.

4. The third thing which they admit, is, *that the first Generall Councells were lawfully assembled, and that they did erre in points of fayth.* Thus *Beza* expressly, who admitteth also *the fifth & sixt generall Councell*, & he sayth that all the se of his Religion are of this opinion. *Caluin* also of the auncient Coun-

Calu. l. 4. Inst. cap. 9. sect. 8.

cells

cells writeth thus: *I reuerence them from my hart, and wish them to be had in their due honour with all men.* And a litle after, whē he treateth of the anciēt Coūcells, he saith, *that besides those foure first general Councells, to wit, Nicænum, Cōstantinopolitanū*, the 1. *Ephesine* & *Chalcedonense*, he admitteth also such other auncient Councells the which cannot be vnderstood but of the fifth and sixt. For a litle after he plainly reiecteth the seauēth. *Calu. eadem c. 9. sect. 8.* *Eodem. c. 9. sect. 9.*

5. Heere it is also to be noted that *Luther* in the beginning reiected wholly all generall Councells: but the *Caluinists* afterward by reason of *Seruetus* and other *Anti trinitarians* were forced to admit the *first foure Councells*. Moreouer by reason of the *Vbiquitarian Lutherans* who cōfounded the properties of the two natures of Christ they were cō treined to admit also the *fifth and sixt*. And these things euen the *Caluinists* themselues do graunt vnto vs. *Luther in l. contra Regem Anglia.*

6. But Catholikes teach these fiue things of the generall Councells. The *first* is, that a generall Councell cannot without the word of God make any new articles of fayth, but her office is to explicate clearly and propose the word of God to be beliued of all, the which the Church hath receaued from *Christ* and his Apo-

ſtles. For a lawfull *generall Councell* defineth nothing in matters of fayth, which eyther is not extant in the holy Scripture, or may not be gathered by the *Traditions of the Apoſtles*, or laſtly may euidently be deduced out of both. The which the Councell of *Trent* doth manifeſtly profeſſe, for now we muſt not expect new reuelations from heauen. Wherfore it is a meere ſlaunder that *Caluin* ſayth, that Catholikes teach, that the Church hath authority to make new articles of fayth, and that Catholikes deſpiſing the word of God do coyne at their owne pleaſure new points of fayth.

Concil. Trident. ſeſſ. 4.

Calu. l. 4. Inſtit. c 8. ſect. 10. in fine.

7. The ſecond is, that we acknowledge that *Generall Councells* may erre in matters, which do not belong vnto our fayth, and in this ſenſe ſayth *S. Auguſtine, One full and perfect Councell may be corrected by another. Not in fayth*, the which is neuer changed, but in *Eccleſiaſticall Conſtitutions*, the which according to the diuerſity of tymes, both are and ſhould often be changed. Whereupon in the ſame place he writeth, that things ordeined before may be changed by thoſe which come after, when we ſee by experience that is opened and made knowen

S. Aug. Tom. 7. de Baptiſmo cont. Donat. l. 2. c. 3.

which

which before was hidden and secret. For the experience of new matters which happen may change or correct the *Ecclesiastical Lawes & Constitutions*, but it cannot alter and change matters of fayth.

8. Wherefore *Calvin* wrongfully obiecteth against vs, that S. *Leo* the Pope reprehended the Councell of *Chalcedon*, seeing that *Calvin* himselfe acknowledgeth in the same place, that to appertaine nothing to fayth which S. *Leo* reprehended. And he also confesseth that Catholikes teach, that Councells may erre in those things which nothing concerne fayth. And no lesse foolishly *Calvin* reprehendeth the first Councell of *Nice*, about matters which do not belong vnto fayth. *Calvin l. 4. Inst. c. 9. sect. 14.* *Calu. eod. c. 9. sect. 12.*

9. The third is, that we acknowledge those Councells may erre, which eyther are not lawfully assembled, or do not proceed lawfully in their businesse they haue in hand. For such Councells indeed are not assembled together in the name of *Christ*: and of this sort was the Councell of the *Arians* holden at *Ariminum*, that of the *Eutichians* at *Ephesus*, the seauenth *Constantinopolitane* Councell of the *Image-breakers*, the which therefore

our Aduersaries doe in vayne obiect a-gainst vs.

10. The fourth is, that albeit a Councell be lawfully assembled and seeme to proceede orderly, the definitions notwithstanding thereof will not be altogeather certayne, according to the opinion of many Catholikes, vnlesse they haue their approbation from the *Bishop of Rome*, if he be not present at the Councell. The reason is, because before that the Councell be approued and allowed of by the Pope, it is as yet an vnperfect body of Christ without any visible head, and such a body may stumble & fall.

Vide Bell. l. 2. de Eccles. milit. cap. 11.

11. And hence it is, that the *Councell* of *Trent* demanded her confirmation from *Pius* 4. who solemnely afterward confirmed it. The which also the other auncient Councells demaunded, yea euen those which our Aduersaries do admit, as for example the first *Nicene Councell*, that of *Calcedon*, the sixt *Synod*, to omit other later Councells.

Concil. Trid. sess. vlt. in fine Conc. Nicænum 1. de quo Baron. Tom. 3. Anno. 325. n. 111. Chal. Act. 1. in fine in epist. ad Leonem Papam. Sexta Synod. in ep. ad Agathonem Papam.

12. The first is, that we affirme a *Generall Councell* approued by the Pope, cannot erre in fayth. The reason is, because it is altogeather necessary, that there

be

be some supreme iudgmēt in the Church of God wherunto all should submit themselues and believe assuredly in all matters in Cōtrouersy, as we haue proued before: but there can be no other supreme iudgment but this. *Supra c. 17. huius Controu.*

13. Moreouer we see, that euen frō the beginning of the Church till now all heresies and controuersies concerning matters of faith, haue byn still ended & taken away by the generall Councels. Wherfore they who deny this do open & make way for all old Heresies. The which when our Aduersaries had learned by experience in the *Anti-trinitarians*, *Anabaptistes*, *Vbiquitarians*, and such other sectes, they were forced to admit those six more auncient Councels, as we sayd before, but the authority of all *Generall Councells* is alike and equall. *§. 4. huius cap.*

14. Finally our Aduersaries themselues acknowledge, that there is no better or surer remedy to roote out and take away all heresies: therfore eyther this is a certaine remedy, or els there is none at all, the which to affirme were to deny the prouidence of God, and his loue of his Church. *Calu. l. 4. Inst. cap. 9. sect. 13.*

15. Moreouer that which our Aduersaries say, to wit, that the later Councels are not lawfull Assemblies, because they haue not obserued due manner and forme, is a false lye: first because it doth not become euery priuate man, to be iudge in this matter, but it belongeth to the whole Church, who hauing receyued for so many yeares all these as *lawfull Councells*, we must not call them any more in question.

16. And seing that our Aduersaries do imbrace and approue the six first Councels, the lawfull forme to be obserued in Councells is to be fetched from them; the which is exactly obserued in the later Councells, as *Baronius* sheweth euidently in euery one of the first six Councells. But *Caluin* acknowledgeth no lawfull manner of any *synodicall* assembly, nor any such to be gathered together in the name of Christ, but where all things are proued by Scripture only, reiecting all Ecclesiasticall traditions: but we haue already proued that the Traditions of the Church of God are as a principall and chiefest part of the word of God.

Caluin c. 9. cit. ante sect. 2.

Cont. 1. c. 10. & seq.

17. Yea euen this was the only cause

cause why *S. Cyprian*, and so many other holy Bysshops erred in the *African* Councells, when they determined that all those who were christned by Heretikes should be baptized againe; for they confirmed this their opinion very probably by many places of holy Scripture: but they reiected the auncient tradition of the Church, the which they knew very well was oppoſite to this error, as though it had byn contrary to the holy Scriptures, as *S. Vincentius Lyrinenſis* declareth very well, and before him *S. Auguſtine* in many places.

Lyrin. in lib. contra Hæreſ. c. 9. & 10. S. Aug. Tom. 7. de baptiſm. cõtra Donatiſt. l. 2. c. 7. in fine. & cap. 8. & 9. S. Aug. Tom. 7. l. 3. de bapt. cõtra Donatiſt. c. 4. S. Aug. l. citato 1. 2. 5. 6. 7. & 9.

18. And that which is more, *S. Auguſtine* manifeſtly writeth, that he had byn of *S. Cyprians* opinion by reaſon of thoſe probable reaſons which were deduced out of holy Scripture, but that the whole Catholike Church had defined the contrary. And as the ſame holy Father teacheth at large, they moſt of all oppugne the cuſtome of the Church, which were in the ſame error with *S. Cyprian*, obiecting among other thinges that place of the holy Scripture, the which our Aduerſaries now adayes obiect againſt vs. God ſaith, I am the truth, he doth not ſay, I am the cuſtome: Vnto whome

Ioan 14. b.

Auguſtine

Augustine answereth very well, that the custome of the Church is not opposite to truth, but it is euen truth it selfe.

19. Our Aduersaries arguments are of small account or moment. *Caluin* bringeth in the example of *Caiphas* and of the *Iewish* Councell wherin Christ was condemned; the same argument *Beza* also alledgeth. But who doth not know that this was neyther a generall Councell, whereunto Christ was not called nor any other true believer, nor lawfull in it selfe, seing that it was not assembled in the name and authority of Christ who was then the supreme head of the visible and militant Church, as also because it was called togeather against the true Church of God, by the wicked and cursed Synagogue of the *Iewes*. For that was the true Church which adhered vnto Christ and believed in him, but that other which was altogeather depriued & had lost the true faith of Christ was rather a fit Church for Sathan and other infernall spirits. And I meruaile truly that *Caluin* and *Beza* do alledge that Councell as true and lawfull which was assembled against Christ himselfe, as also

Caluin. c. 9. citato sect. 7 Ioan. 11. v. 47.

Beza in 1. Tim. 2. v. 8.

so by those who were not true beleiuers in Christ, yea who were filthily stayned with the most heynous synne of infidelity, as Christ himselfe witnesseth, but we willingly leaue such a Church and Councell to our Aduersaries.

Ioan 15. v. 22.
Psal. 117. v. 22.
Isa. 6. v. 9. & 10.
Isa. 8. v. 14.
Dan. 9. v. 28.

20. It was also manifestly foretould by the Prophet, that Christ should not be receyued by the *Iewes*, and that the *Synagogue* of the *Iewes* should then fall from her faith. But the holy Scriptures teach the plaine contrary of the true Church of Christ, to wit, that Christ and his spirit shall remayne with her for euer.

Matt. vlt. v. vlt.
Ioan 14. v. 16.

21. But neyther is, that other argument which *Caluin* and *Beza* vse any better, to wit, that *S. Augustine* would not vrge the authority of the *Councell of Nice* against *Maximinus* the *Arian*. For neyther can we vrge the authority of the new testament against the *Iewes*, not because we haue any doubt thereof, but because the *Iewes* do not admit the new Testament. In the same manner when that *Arian* would not admit the *Councell of Nice*, but did plainly reiect it, *S. Augustine* should in vayne haue vrged the authority thereof: for otherwise it is well knowne that

Calu. c. 9. citato sect. 8.
S. Aug. Tom. 6. l. 3. contra Maxim. Arian. Epist. c. 14.
Beza Volum 2. Tract. Theol. Tract. 3. de pace Christianorum Eccles. const. circa finem pag. 118. iuxta edit. Gen. An. 1588.

that S. *Auguſtine* neuer had any doubt of the fayth explicated in the Councell of *Nice*; the which euen our Aduerſaries imbrace as the moſt true word of God.

Calu. ſect. 11. ad to Rupel. Confeſſ. Art. 5. in fine.

22. Such as deſire to ſee any more concerning this controuerſy of the Generall Councells, let them read *Bellarmine* in his firſt & ſecond booke of the Church militant, and *Coccius* in his firſt Tome, the ſeauenth booke, the 21. & 22. article.

CHAP.

CHAP. XI.

Of the Authority of the auncient Holy Fathers.

NOw it remayneth we say somewhat of the auncient holy Fathers, and of their writinges, both becauſe they were in tymes paſt the chiefeſt members of the true Church of Chriſt, euen by the confeſſion of our Aduerſaries, as alſo becauſe in the particuler controuerſies we ſhall often vſe the teſtimonies and authorities of the holy Fathers.

2. We know indeed well inough that they were men, and that they might haue erred (but neyther are they Gods nor Angells, who accuſe them of their errors). We know alſo that one or more of the ſayd holy Fathers haue ſometymes erred, when they left the more common opinion of others.

3. But we affirme this conſtantly, that the auncient holy Fathers receiued by the Church of God, haue neuer written any thing with a common and vnanime conſent, that is eyther contrary

to the holy Scripture, or to any point of fayth.

4. Moreouer out of the writings of the holy Fathers in foure diuers manners ſome forcible and conuincing argumẽts may be taken.

5. Firſt, out of the common conſent of all, or at the leaſt of the moſt part without any contradiction at all. For if they had all erred in a neceſſary point of ſaluation, the whole auncient Church ſhould alſo haue erred, the which euen our Aduerſaries acknowledge to be falſe as we haue declared before.

Cap. 7. huius cont.

6. Secondly, that promiſe of *Chriſt* wherby he aſſecured vs that he would be alwayes preſẽt with his Church was properly made to the *Paſtors* and *Doctors* of the ſame; for he promiſed that he would be preſent with thoſe whom he ſent to baptize and preach, to wit, the Paſtors of the Church.

Matth. vlt. v. penult. & vlt.

7. Thirdly, Paſtors and Doctors were ordained by God in his Church, as the Apoſtle witneſſeth, to the end that we be not *carried about with euery wind of Doctrine*, but that we may continue in *the vnity of fayth till we all meet with Chriſt* in the laſt day. But if all the Paſtors and Doctors

Ad Epheſ. 4. v. 11. 12. & 13. & 14.

of

of the Church could erre, we might eaſily be carried away with many blaſtes of ſtrange doctrines, neyther could the *vnity of fayth* alwayes continue: and in this manner God ſhould haue prouided very badly for his Church, that it ſhould neuer erre.

8. Finally, if all the *Paſtors and Doctors* of the Church ſhould teach any doctrine contrary to fayth, there ſhould no ſincere and true preaching of the word of God remayne in the Church, ſeeing that only *Paſtors* and *Doctors* are lawfully called to the preaching of the true fayth of God. But without the ſincere preaching of the word of God it is impoſſible, that the Church of *Chriſt* ſhould conſiſt, as euen our Aduerſaries confeſſe, and as we haue declared before. *Supra c. 81. huius contron. §. 15.*

9. Secondly, we take arguments out of the auncient holy fathers, as out of moſt faythfull and true witneſſes of that fayth which in their tymes was preached in the Catholike Church. For our Aduerſaries acknowledge, that in their tyme the true and ſincere fayth of Chriſt was preached. We therefore alledge them as witneſſes of that fayth: for if we do not belieue them who liued at that time, who will we belieue? but they were both eye

witnesses, and nothing suspected of falshood, as S. *Augustine* declareth very well disputing against the *Pelagians*.

S. Aug. Tom. 7. cont. Iulianū Pelag. l. 2. cap. vlt.

10. Thirdly, we take arguments out of the holy Fathers, as out of those *Doctors* whose writings haue byn receiued and approued by the auncięt Church of God. For it was wont to impugne and cōdēne those writers who wrote any thing contrary to the true fayth, least their writings might be hurtfull to the future Church: and on the other side it approued their writings who taught the true fayth; there is yet extant a Decree of the *Roman Councell*, set forth almost a thousand two hundred yeares agoe concerning these writings. They therefore who haue beene approued by the auncient Church are most worthily to be beleiued, because the primitiue Church as our Aduersaries confesse, hath neuer erred in iudgement concerning matters of fayth.

Vide Tom. 2. Concil. inter Decreta S. Gelasij Papæ.

11. Fourthly, we take arguments out of the holy Fathers, as out of the most holy and learned men, and Blessed Saints of God. For eyther they had the sincere true fayth, and if it be so we should imbrace the same; or they had it not, and if it be so they were not Saynts of God, nor

nor could they be acceptable vnto him, as the Apostle testifyeth. *Ad Hebr.* 11.v.6.

12. By this very argument the *Catholiks* in tymes past ouercame the *Arians*, for they vrged them to receiue the holy Fathers who wrote before *Arius* his tyme, or they should excommunicate them, as *Socrates* and *Sozomenus* do testify. *Socrat. l.5. c.10. Soz. l.7.c.12. historiæ Eccles.*

13. And to this purpose serue very fitly those words of *S. Augustine* wherein he declareth what was the iudgment of the primitiue Church concerning this matter. For thus speaketh *S. Augustine* to the heretiks of his time, whiles he vrgeth them with the testimony and authority of the auncient Fathers who were before him. *They had (saith he) no regard either to our friendship, or to yours, neyther were they enemies to either of vs, they are neyther angry with you nor with vs, they were not moued with pitty and compassion on either side, what they found in the Church that they held, what they had learned that they taught, they deliuered to their Children that which they had receiued from their owne Fathers: we pleaded in our cause against you before these iudges, and yet by them our cause was ended long since: neyther we nor you were so much knowne to them, and yet we bring forth their sentences giuen in our fauour against you. VVe had not as yet begunne any combat with you, and yet so long* *S. Aug. Tom.7. contra Iulianum Pelagianū. l.2.c.vlt.*

ngoe they proclaymed our victory. So farre S. Auguſtine.

14. Finally S. Vincentius Lyrinenſis a French man, who liued at the ſame tyme with S. Auguſtine proueth the ſame very well, by many reaſons and examples, throughout all that moſt learned booke the which he wrote *againſt the prophane Nouelties of all hereſies*. And we will conclude and end this Chapter of the authority of holy Fathers, and this our whole diſputation of the Church of God, with the ſame words wherewith he ended that his golden booke. For thus he writeth in the end of it. *If neyther the Apoſtolicall definitions nor eccleſiaſticall decrees be to be violated, whereby according to the moſt holy and vniforme conſent of all antiquity, all heretikes, and laſtly Pelagius, Celeſtius, and Neſtorius* (for theſe were the laſt Heretiks that liued in S. Vincentius his tyme) *haue byn alwayes moſt iuſtly condemned; it is neceſſary in truth, that all theſe Catholikes who will hereafter proue and ſhew themſelues to be the true and lawfull children of our holy mother the Catholike Church, ſhould adhere and vnite themſelues ſtedfaſtely, as alſo dy in the profeſſion of that ſacred faith of thoſe holy Fathers: & laſtly that they ſhould abhorre, deteſt, banish, and perſecute all the prophane nouelties of all moſt wicked Heretikes.* Hitherto S. Vincentius.

Vide præſert im c. 4. & 40. eiuſdem libelli.

FINIS.

K. Gordonus (J.) 1021. 2. 10.

A TREATISE CONCERNING THE CHVRCH.

WHERIN

It is shewed, by the Signes, Offices, and Properties therof, that the Church of Rome (and consequently such particuler Churches as live in her Communion) is the only true Church of CHRIST.

VVRITTEN

In Latin, by the Reuerend Father Iames Gordon Huntley *of* Scotland, *Doctour of Diuinity, of the Society of* IESVS.

And translated into English, by I. L. of the same Society.

The third Part of the second Controuersy.

Permissu Superiorum, M. DC. XIV.

THE FIRST CHAPTER.

Of the false and true Signes, or Markes of the Church in generall.

HAVING in the precedent Cõtrouersyes declared, that Christ and all that good is, can only be found in the true Church, and that out of it there is nothing but euerlasting damnation: now it remayneth that we enquire which is that true Church, where it may be found, and how it is described and set forth in holy Scripture; for all the sectes of heresies go about to challenge her vnto themselues, yea euen those who otherwise haue a very bad conceyt and opinion of her. For they see very well that out of her they can expect or hope for no saluation. But to the end we may

not erre in matter of so great moment, we will seeke out the true Markes and Signes, whereby the true Church may be certainly knowne and discerned from euery false and counterfait Church.

Calu. l. 4. Inst. c. 7. sect. 9. & 10. *Beza in sua confess. c. 5. Artic. 7.* *Centuriatores Luther. 1. Centur. l. 1. c. 4. & l. 2. cap: 4.*

2. Our Aduersaries doe commonly set downe two signes or markes of the true Church, to wit, *the sincere preaching of the word of God, and the lawfull administration of the Sacraments*. *Beza* addeth a third signe to wit, *the Ecclesiasticall discipline practised agreable to the word of God*. The *Lutherans* annexed vnto these a fourth signe, to wit, *an Obedience towards ministers*. Of this fourth signe we will speake a little after, for it is reduced to the vnity of the Church. But the three signes set downe by the *Caluinists* are altogeather foolish and friuolous, the which we proue thus.

S. Aug. Tom. 3. l. 2. de doctrina Christiana cap. 1. & 3. *Calu. l. 4. Inst. cap. 17 sect. 11.*

3. First by the very nature of a signe. For euery signe of it owne nature is a sensible thing, as all teach, following therein *S. Augustine*; and our Aduersaries confesse this to be true when they treat of the Sacraments: Yea *Caluin* writeth, that this was alwaies as it were a matter of faith in the Church. And so do all teach now who are of vnderstanding. Truly none will say, that which

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is only beleiued in the Sacrament, is a ſigne, but that which is ſeene. But theſe ſignes of the Church preſcribed by our Aduerſaries can neyther be ſeen nor perceyued by any ſenſe. Yea not euen by our vnderſtanding, vnleſſe it be illuminated by faith. For by faith only are they perceyued: becauſe none can know which is the ſincere preaching, lawfull adminiſtration of the Sacraments or Eccleſiaſticall diſcipline preſcribed by Chriſt, but by faith: wherfore they who ſay that theſe are the ſignes and markes of the Church do not indeed know what they ſay; euen as if one ſhould affirme, that in the Sacrament of baptiſme the ablution and the wordes are not ſignes, but the effect of baptiſme which is not ſeene, which euery man ſeeth how abſurd it is.

4. The ſecond reaſon. Euery ſigne of any thing muſt be more manifeſt and better knowne then the thing it ſelfe whoſe ſigne it is, becauſe it is put for that end that it may be a ſigne or token wherby that other thing may be known, but theſe ſignes of the Church alleadged by our Aduerſaries, are more obſcure and vncertaine then the Church it ſelf. For the Church is at the leaſt oftentymes viſible as they theſelues confeſſe, but theſe

their ſignes be neuer viſible but alwaies inuiſible, for they can only be knowne by faith, as we haue already declared, but that which is by faith believed is neceſſarily obſcure, becaule faith as witneſſeth the Apoſtle, *is the argument of things not appearing*, & hence it is, that all ſectes do bragge and boaſt that they haue theſe ſignes, becauſe indeed they cānot be clearly ſeene of any.

Heb. 11. v. 1.

5. The third reaſon, our Aduerſaries do alledge in vayne theſe ſignes, for therfore do we enquire for ſignes and Markes of the Church that they which are ignorant of her, may therby come to know her, for they who already know any thing do not need any ſignes, as for example, he who already knoweth very well this Citty needeth no markes or ſigne therof wherby he may know it. But he ſtādeth in need of ſignes who neuer ſaw this Citty. So in like manner they who are out of the Church and know her not, do moſt of all need ſome ſignes and markes wherby to know her, but theſe which our Aduerſaries aſſigne, can be knowne by none but by thoſe who are already within the Church and know her very well, hauing the true faith and beliefe therof, but they cannot be vnderſtood by thoſe who know not the true

true Church, to the end they may ſeeke and fynd her, becauſe they are only perceyued and knowne by faith, they are therfore alleadged in vaine by our Aduerſaries.

6. But neyther can theſe ſignes be knowne of all thoſe who are in the Church, but only of the more learned in the Church. For euery one of the common people cannot diſcerne which is the *ſincere preaching of the word of God*, *or the lawfull adminiſtration of the Sacraments*, and *the Eccleſiaſticall diſcipline* preſcribed by the word of God, for it is neceſſary that he who knoweth all theſe things well, ſhould alſo vnderſtand almoſt all the holy Scripture. Moreouer there is as yet a very great controuerſy among our Aduerſaries themſelues concerning theſe three ſignes, whiles that ſome of them doe contend, & ſtriue, that this is the ſincere preaching of the word of God, others that ſome doe ſay that this is the lawfull adminiſtration of the Sacraments, others that ſome doe ſay, this is the diſcipline preſcribed by the word of God, others aſſigne another quite different from this.

7. But our Aduerſaries do in very truth confound the offices of the Church with the ſignes therof. For to preach ſincerely

cerely, to adminiſter the Sacraments lawfully, and to appoint the diſcipline of the Church rightly, are the offices of the Church, as we haue declared before, and not the ſignes therof: theſe ſignes therfore being reiected which our Aduerſaries do aſſigne, it remayneth that we enquire out the true ſignes of the Church.

Supra c.1. huius con- §.9.& ſeq.

8. But this is firſt to be preſuppoſed as it were the ground of all that we are to ſpeake of this matter. That euen naturall reaſon it ſelfe doth clearly demõſtrat, that there is ſome true Church of God heere vpon earth. For this is one of thoſe firſt principles of fayth, which are as euidently proued by naturall reaſon as that there is a God. Wherfore the Apoſtle placeth theſe two, amõgſt the firſt grounds of our faith: *he that commeth to God*, ſaith he *muſt belieue that he is, & is a rewarder to the that ſeeke him*. But they which ſo ſeeke after God, that they may be rewarded by him, are without all doubt in the true Church.

Ad Hebr. 11.6.

9. Moreouer naturall reaſon it ſelfe doth euidẽtly teach vs, that it is an abſurd thing to thinke that there is no way left by God, for men to obteine their eternall ſalnation, ſeeing that this is quite oppoſite to the prouidẽce of God, & to his infinite goodneſſe: but there is no other way beſides

fids the Church as we haue declared before; but becauſe there are ſo many & ſo diuers opiniõs of men cõcerning this ſo neceſſary a way to ſaluatiõ, there are alſo certaine ſignes & markes thereof ſet downe, that we may the better vnderſtand which is indeed the certaine and moſt true way. *Cap. 2. huius contro. uerſia.*

10. Out of theſe which we haue now ſaid, followeth firſt, that that which we haue inſinuated before is moſt true, towit, that it is more certaine & euidẽt that there is the holy Scripture, ſeeing that it is manifeſt by naturall reaſon that there muſt needs be ſome Church of God heere vpon earth, the which is not ſo euident of the holy Scriptures. *Suprac. 4. huius. controu. 6. 50 in fine.*

11. The ſecond thing which enſueth is, that to theſe ſignes of the true Church theſe two cõditions are altogeather neceſſary. The firſt is, that they muſt be ſuch as that they may not only be perceiued by fayth, and our vnderſtanding, but euen by ſenſe it ſelfe, for otherwiſe they cannot be true ſignes, as we haue already proued. The other is, that they be knowne and manifeſt to all men, euen vnto *Infidells*, ſeeing that otherwiſe they cannot help them, or conuince and bring them to the true Church. For the Church of *Chriſt*, as the Prophet te- *Iſai. 3. 9. v. 8.*

Bell. l. 2. de Rom. pont. c. 13. & seq. Cocc. Tom. 1. l. 7. art. 5. 6. & 7.

cuidently be seene in Catholike writers which are related by *Bellarmine* and *Coccius*. We for breuity sake will only alledge two of the holy Fathers, by whom it may easily be gathered what was the iudgment and opinion of the rest concerning this matter.

S. Iren. l. 3. aduers. hær. cap. 3.

2. The first is that most ancient holy *S. Irenæus* who liued euen in the Apostles tyme, *because, sayth he, it would be to long to recount in this volume the succession of al Churches, we proposing the tradition and sayth of the greatest, most ancient and best knowne Church, founded by the two glorious Apostles Peter and Paul, which by preaching and succession of Bishops hath descended euen from the Apostles to vs, do confound all those who by any meanes gather any thing contrary to that they should eyther by their owne foolish fancies or by vayne glory, or by the great blindnesse of their vnderstanding, or following any badde opinion. For all other Churches, that is to say, all saythfull true beleuers throughout the whole world must needes come vnto this Church by reason of the most potent principality thereof.* Hitherto are the wordes of *S. Irenæus*. And afterward he recounteth the *succession* of all the Popes of *Rome* till his tyme.

S. Augustl. Tom. 9. tract. 56. in Euang. S. Ioan.

3. The other is *S. Augustine* whom our Aduersaries also esteeme very much *who knoweth not, sayth he, that blessed S. Peter*

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was the chiefest and head of all the Apostles? thus *S. Augustine* of S. *Peter*. But speaking of the Church of *Rome*, he sayth: *In the Romane Church hath alwayes florished the chiefe power and authority of the Apostolicall chayre*. If we believe *S. Augustine*, nothing is more cleare and manifest. *S. Augustin. Tom. 2. Epist. 162. ad Episcop. Donatistarum.*

4. But it is not necessary to cite any more places of the holy Fathers. For euen our Aduersaries confesse that this was the common opinion of all the auncient Fathers concerning this matter. Thus writeth *Martin Bucer* sometymes *Caluins* maister and chiefe Patron, not only in his owne name, but also of all the *Lutheranes*: *we confesse plainly with all our harts*, sayth he, *that among the auncient Fathers of the Church, the Church of Rome hath alwayes obteined the chiefest authority and supremacy aboue all others, because it hath the chayre of S. Peter, and whose Bishops haue alwayes byn accoũted the successors of S. Peter.* thus Bucer. *Bucerus in præparator. ad Concil.*

5. And *Caluin* albeit he inueigheth bitterly against the Church of Rome, yet constreined to speake truth, writeth in this manner: *I will first say this aforehand, that I deny not but that the old writers doe euery where giue great honour to the Church of Rome, and do speake reuerently of it*. And a little after he sayth thus. *For that same opinion which I wrote* *Calu. l. 4. Instit. c. 6. sect. 16.*

not how was growen in force, that it was founded and ordeined by the ministery of Peter, much auailed to procure fauour and estimation vnto it. Therefore in the west partes it was for honours sake called the Sea Apostolike. And in another place. I graunt, sayth he, that there remayne also true Epistles of the old Bishops, wherein they set forth the honour of their sea with glorious titles, of which sort are some Epistles of Leo.

Cabu.l.4. Instit c.7. sect.11.

6. But the Lutherans in their Synodicall actes doe acknowledg that euē in the tyme of the first Councell of Nice, & in the dayes of Cyprian, S. Hierome, and S. Augustine the Pope of Rome had the chiefe supremacy, the which say they, we willingly admit and imbrace to increase the good agreement in fayth, piety, and Ecclesiasticall policy, for they very well perceiued that this supremacy of the Pope of Rome did auaile much to keepe vnity and concord in doctrine and Ecclesiasticall policy.

Verba istorum ac. citantur ab ipsis Luth. in l. colloq. Alting. extant etiā apud eund. l. de Iustif. cap. 2. De Smalcald. artic. & Philippi subscript. habetur in l. à facult. Wittēb. edito cōtra Gasp. Peucerum an. 1567 l. in principio c. 6. eiusdē l. fol. 60. p. 1.

7. And hence it is, that the sayd Lutheranes in their articles agreed vpon at Smalcalde, the which they made in the yeare 1537. to be exhibited to the generall Councell which was reported to be holden at Mantua, among other articles they approued this of the Popes authority, and vnto these Philip Melancthon also subscribed. Who also afterward in the yeare 1548. far more euidētly approued the Popes author-

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rity, writing thus in his Epistle to the *Lord Embassador Theopulus*: *Besides these*, sayth he, *we reuerently honour and worship the authority of the Roman Bishop and all Ecclesiasticall policy, so that the Bishop of Rome do not reiect vs*. Thus *Philip* in that place. *Habentur ista eodem c. 6. fol. 71 pag. 1.*

8. But what was the most true opinion of *Melanchon* concerning this matter appeareth more euidently by a certaine epistle he wrote in the yeare 1535. of the Ecclesiasticall iarres, and the agreement which was made concerning the articles in controuersy, wherein he *alledgeth some reasons for the Popes Supremacy*. These are *Philippes* wordes speaking of some of his who did hinder & resist the agreement which was to be made with Catholikes. *Some of them*, saith he, *do thinke that nothing els is demaunded, but that hauing shaken of the Popes Monarchy, and reiecting all the old Ecclesiasticall ordinances, a certaine Barbarous liberty should be established*. And a little after. *Ours do grant that the Ecclesiasticall policy is a thing very lawfull in it selfe, that is to say, euen as there are some Bishops who haue charge, or rule diuers Churches: so also the Pope of Rome exceedeth all other Bishopes in authority. This Canonicall policy, as I think, no wise man eyther can or should reiect, if he desire to keepe himselfe within his owne limits*. And againe. *As concerning the riches and reue-* *Extat integra ista Epist. Philip. in cent. Epist. Theol. ad lo. Schunebelium ministrum Bipontinū estq; ista Epist. inter cæteras ordine 74. iuxta edit. Bipont. Anno 1597.*

newes they are the liberall and magnificēt gyftes of Kinges and Princes. VVherfore as concerning this article of the Popes supremacy, and the authority of other Byshopes, there is no Controuersy among vs. For both the Pope of Rome may easily retaine his authority and the other Byshops may also keepe theirs. And there must needes be some gouernours in the Church of God who may ordayne those which are called to Ecclesiasticall offices, and may exercise the authority of the sayd Church in all Iudiciall and difficulte matters, as also may examine the doctrine of the Priestes therof. And that if there were no such Bishops, yet there should be such ordayned for that purpose. And a little after. That Monarchy of the Pope is very good in my iudgment & necessary, to the end that the vniforme good agreement in doctrine may be kept in many Nations. VVherfore a perfect good agreement in this one article concerning the Popes supremacy may easily be established, if they could once agree about other articles. Hitherto Philip.

9. Much like vnto these wrote *Martin Bucer* by the consent of *Capito*, *Hedio*, and *Niger* his confederates of the Church of *Argentine*, who were as *Beza* saith, great fauorits of *Caluin*. For in the same Century of Epistles there is one extant with this title: *Martin Bucer* doth testify his agreemēt in all thinges with *Philip Melāchon* both in his owne name, and of the whole Church

Beza in vita Calu. An. 1538. sub finem.

Church of *Argentine*. And this Epiſtle of *Bucer* is next vnto the fore ſayd Epiſtle of *Philip Melanchthon*. *Centuria Epiſt. Schuneb. Epiſt. 75.*

10. Moreouer in this very Epiſtle when *Bucer* treateth of this Eccleſiaſticall *Monarchy* (the which he calleth *Policy*) he writeth thus. *But we deſire nothing leſſe then that the Kingdome of Chriſt ſhould want her policy or authority to commaund. No where ſhould thinges be done in better and more certaine order, no where ſhould the obedience be greater, the ſubiection more perfect, the reuerent reſpect of authority more religiouſly obſerued. But now the outward power whatſoeuer it be, is of God, and he reſiſteth Gods ordination, who is not obedient vnto this.* Finally towards the end of the ſame Epiſtle, thus he concludeth. *VVe will therfore in no ſorte hinder the ſmall and perfect agreement of Churches. The Pope of Rome and all the other Byſhops may lawfully keepe their authority, yea and their dominions alſo; let them vſe their authority only to the edification, and not to the deſtruction of the Church: ſeing that there is no authority at all the which we do not account holy, and we teach the ſame vnto them. VVe ſeeke for nothing ſo diligently as for the diſcipline of the Church.* Hitherto *Bucer* with his companions, who did euidently foreſee, that neyther any good agreement in doctrine nor Eccleſiaſticall diſcipline can continue any long tyme

to wit Christ, who is adored in the Church, so Calvin: which also those words of God in the Apocalyps manifestly declare to be true: *I will make them adore thee before thy feete, and they shall know that I haue loued thee*, for therefore is this honour exhibited to the supreme Bishop, because God hath so exalted the *Roman Sea*, and beene so liberall towards it, which is a signe of exceeding great loue. And heere hence it is, that the same veneration is exhibited to *all Bishops of Rome*, as well to the bad as to the good, for they are not honored for their owne goodnes, but for the office which Christ bestowed vpon them. As also they are called holy, and most holy, not for their owne personall holynes, but for the holynes of Christ, whose person and place they susteine vpon earth, and for the holynes of the office which they receaued frō God, euen as *S. Paul* called *Festus President of Iury*, *very good*, not for any goodnes of his owne, for he was an *Infidel* and a wicked man, but in regard of his *office*, for so the *Presidents* of *Prouinces* were wont to be stiled, as well noteth *Baronius*.

Act. 28. v. 25.

Baron. Tō. 8. anno 58. num. 13.

12. Moreouer wheras in the Scripture *feet signify, diuine mission, and vocation*, which is most ample in the *Bishop* of *Rome*, no meruaile if greater veneration be exhibited

Rom. 10. v. 15.

to his feet: & it is to be obserued that ther is a *Crosse* vpon his shoe, *which all kisse*, to giue vs to vnderstand that the honor is not exhibited to him but to *Christ* crucified, whom he representeth.

13. To conclude, heere hence is easily solued that which our Aduersaries obiect of *S. Peters* refusing to be adored by *Cornelius* the *Centurion*, for *Cornelius* adored not S. *Peter* in respect of *Christ* whose Vicar he was, but in respect of himselfe whom he took to be some God, as did the *Licaonians* thinke of *Paul* & *Barnabas*: so *S. Hierome*: or surely, they thought *Peter* to be more then a mã, as manifestly appeareth by *S. Peters* answere, *Arise, for I also am a mã*, & therfore *Cornelius* was to be admonished & corrected: for adoration is eyther good or bad, according to the cause or reason for which it is exhibited. Now the cause for which *Catholikes* exhibite the same to the *Bishop of Rome* is very good; to wit, the excellent *power of Christ*, or rather *Christ himselfe* gouerning & ruling his Church in his Vicar, and therfore this adoration is good and gratefull to God, but the cause of *Cornelius* adoration was fond and false, and therfore his adoration was naught and worthily reprehended.

Act. 10. v. 25. & 26.

Act. 10. v. 10.

Hieron. aduers. Vigil. ep. 53. n. 12. iuxta edit. Mariani Victorij.

Act. 14. v. 26.

14. I know our Aduersaries often

obiect that *Pope Alexander the third* did inſolently trample vnder his feete *Frederike* the *Emperour*: but this fooliſh fable is ſoundly and copiouſly refuted by *Baronius* citing the teſtimonies of ſuch as were preſent and haue committed to writing all that paſſed, in which there was nothing vnuſuall, but the *Pope* admitted from *Frederike* the accuſtomed adoration. He that deſireth more concerning the kiſſing of the *Popes* feet, may read *Ioſeph Stephanus* who hath written a whole booke therof: it is ſufficient for vs to haue briefly proued the ſame by many euident teſtimonies of holy Scripture.

CHAP.

CHAP. X.

Of generall Councells.

GENERAL Councells doe represent the whole body of the Catholike Church; wherefore we will now speake a little of them: for seeing that we haue already spoken of the head of the Church, it remayneth we treat of the body therof. But this we will do briefly. For our Aduersaries now adaies graunt many thinges concerning this matter which in tymes past they denyed. To the end therfore that the true state of this Controuersy may the better be vnderstood, three thinges are to be considered which our Aduersaries hauing now learned by experiẽce to be true, do willingly graunt vnto vs.

2. The first is, that these Councells are very profitable, & that the authority therof is not to be despised. For seing that the Apostle warneth vs, to obey euery true Pastor, much more are we bound to obey many assembled togeather. For which cause our Aduersaries would also *Hebr. xiij. vers. 17.*

Calu. l. 4. Inſt. c. 9. ſect. 13. that we ſhould all obey their ſynodicall aſſemblies: Heereupon ſayth *Caluin*, *Truly we do willingly graunt, that if there happen debate about any doctrine, there is no better nor ſurer remedy, then if a Synod of true Bishops aſſemble togeather, where the doctrine in controuerſy may be diſcuſſed.* Thus he. And euen naturall reaſon it ſelfe conuinceth this to be true, as *Caluin* alſo confeſſeth. For it is an eaſier matter for many aſſembled togeather to diſcerne the truth from falſhood, then if any one ſhould attempt it at home.

Calu. eadem ſect. 13.

3. The ſecond thing which our Aduerſaries graunt, is, that *Generall Councells when they are aſſembled togeather in the name of Chriſt do not err in matters of faith, for they confeſſe that Chriſt promiſed this to two or three aſſebled togeather in his name.* Thus *Caluin*, and he addeth, that they may erre when they are not called togeather in the name of Chriſt, the which no Catholike did euer deny, as will appeare heereafter.

Matt. 18. v. 20. Calu. c. 9. citato ſect. 2. §. 9. ſequēt. Beza 3. volū. Tract. Theol. Tract. 6. de Eccleſ. notis. pag. 138. edit anno 1582. Calu. l. 4. Inſt. cap. 9. ſect. 1.

4. The third thing which they admit, is, *that the firſt Generall Councells were lawfully aſſembled, and that they did erre in points of fayth.* Thus *Beza* expreſly, who admitteth alſo *the fifth & ſixt generall Councell*, & he ſayth that all thoſe of his Religion are of this opinion. *Caluin* alſo of the auncient Councells

cells writeth thus: *I reuerence them from my hart, and wish them to be had in their due honour with all men.* And a litle after, whē he treateth of the anciēt Coūcells, he saith, *that besides those foure first general Councells, to wit, Nicænum, Cōstantinopolitanū,* the 1. *Ephesine* & *Chalcedonense,* he admitteth also such other auncient Councells the which cannot be vnderstood but of the fifth and sixt. For a litle after he plainly reiecteth the seauēth. *Calu eadem c. 9. sect. 8.* *Eodem. c. 9. sect. 9.*

5. Heere it is also to be noted that *Luther* in the beginning reiected wholly all generall Councells: but the *Caluinists* afterward by reason of *Seruetus* and other *Anti-trinitarians* were forced to admit the *first foure Councells.* Moreouer by reason of the *Vbiquitarian Lutherans* who cōfounded the properties of the two natures of Christ they were cōstreined to admit also the *fifth and sixt.* And these things euen the *Caluinists* themselues do graunt vnto vs. *Luther in 1. contra Regem Angliæ c.*

6. But Catholikes teach these fiue things of the generall Councells. The *first* is, that a generall Councell cannot without the word of God make any new articles of fayth, but her office is to explicate clearly and propose the word of God to be belieued of all, the which the Church hath receaued from *Christ* and his Apo-

ſtles. For a lawfull *generall Councell* defineth nothing in matters of fayth, which eyther is not extant in the holy Scripture, or may not be gathered by the *Traditions of the Apoſtles*, or laſtly may euidently be deduced out of both. The which the Councell of *Trent* doth manifeſtly profeſſe, for now we muſt not expect new reuelations from heauen. Wherfore it is a meere ſlaunder that *Caluin* ſayth, that Catholikes teach, that the Church hath authority to make new articles of fayth, and that Catholikes deſpiſing the word of God do coyne at their owne pleaſure new points of fayth.

Concil. Trident. ſeſſ. 4.

Calu. l. 4. Inſtit. c. 8. ſect. 10. in fine.

7. The ſecond is, that we acknowledge that *Generall Councells* may erre in matters, which do not belong vnto our fayth, and in this ſenſe ſayd *S. Auguſtine, One full and perfect Councell may be corrected by another. Not in fayth*, the which is neuer changed, but in *Eccleſiaſticall Conſtitutions*, the which accordiug to the diuerſity of tymes, both are and ſhould often be changed. Whereupon in the ſame place he writeth, that things ordeined before may be changed by thoſe which come after, when we ſee by experience that is opened and made knowen which

S. Aug. Tom. 7. de Baptiſmo cont. Donat. l. 2. c. 3.

which before was hidden and ſecret. For the experience of new matters which happen may change or correct the *Eccleſiaſticall lawes* & *Conſtitutions*, but it cannot alter and change matters of fayth.

8. Wherefore *Caluin* wrongfully obiecteth againſt vs, that *S. Leo* the Pope reprehended the Councell of *Chalcedon*, ſeeing that *Caluin* himſelfe acknowledgeth in the ſame place, that to appertaine nothing to fayth which *S. Leo* reprehended. And he alſo confeſſeth that Catholikes teach, that Councells may erre in thoſe thinges which nothing concerne fayth. And no leſſe fooliſhly *Caluin* reprehendeth the firſt Councell of *Nice*, about matters which do not belong vnto fayth. *Caluin l. 4. Inſt. c. 9. ſect. 11.* *Calu. eodē c. 9. ſect. 17.*

9. The third is, that we acknowledge thoſe Councells may erre, which eyther are not lawfully aſſembled, or do not proceed lawfully in their buſines they haue in hand. For ſuch Councells indeed are not aſſembled togeather in the name of *Chriſt*: and of this ſort was the Councell of the *Arians* holden at *Ariminum*, that of the *Eutichians* at *Epheſus*, the ſeauenth *Conſtantinopolitane* Councell of the *Image-breakers*, the which therefore